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Vol. XLV

April 1948

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ERNEST D. CHRISTIE
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Vol. XLVII

APRIL, 1947

No. 8

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April, 1947

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—Proverbs 11:30

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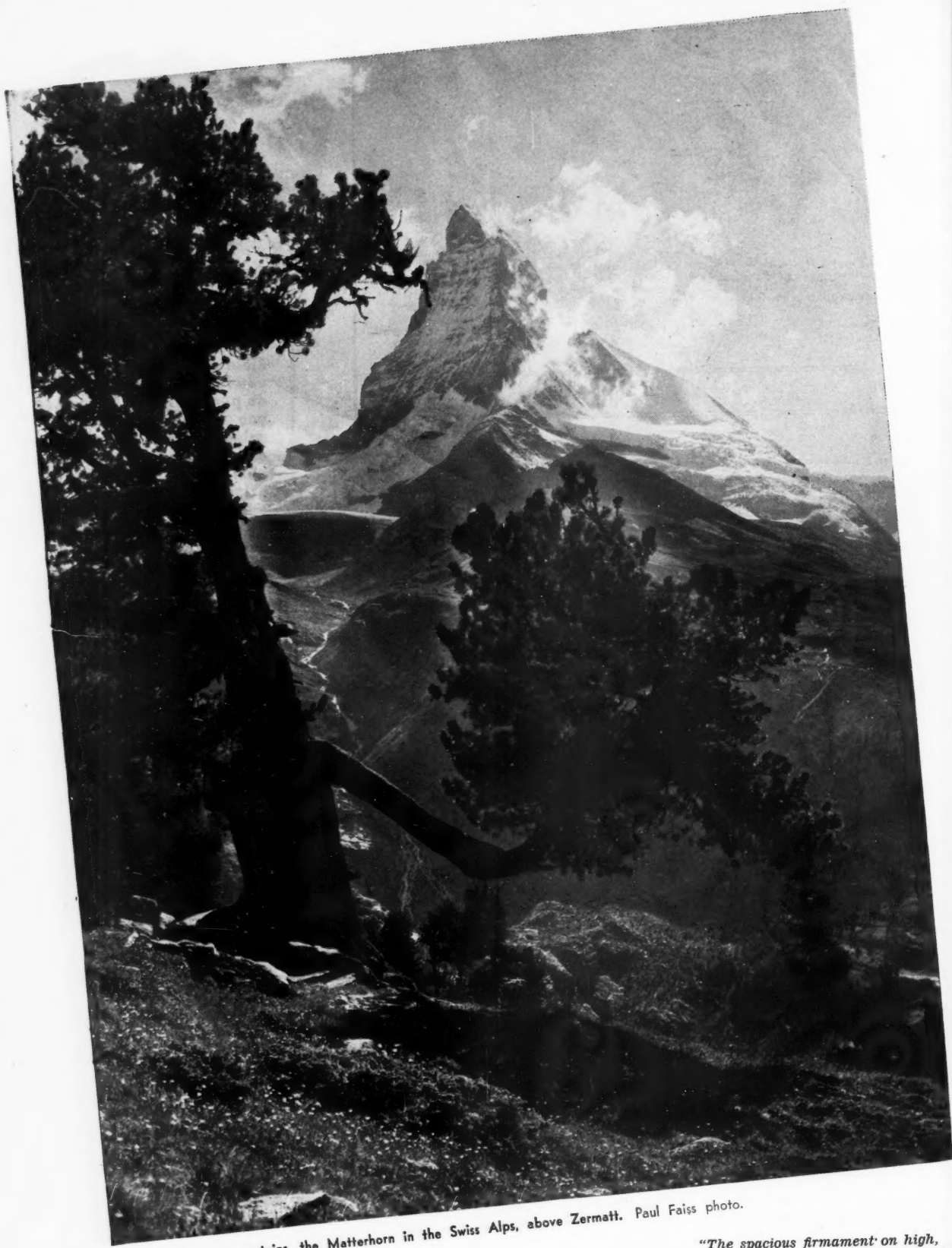
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The king among mountains, the Matterhorn in the Swiss Alps, above Zermatt. Paul Faiss photo.

*"The spacious firmament on high,
With all the blue, ethereal sky
And spangled heavens, a shining frame
Their great Original proclaim
The unwearied sun, from day to day,
Does his Creator's power display
And publishes to every land
The work of an almighty hand*

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*Dr. Will
Bible Instit

April,

Editorials

WILL H. HOUGHTON

A Questioning World and an Answering Ministry

There came an hour in the history of the great Babylonian empire when its royal personages, high officers, and court followers, gathered together in a great drunken orgy, blaspheming God and arrogantly boasting of the superiority of their own foul deities, were overtaken with surprise and fear as they saw three words mysteriously written on the plaster of the wall before them, by fingers appearing out of the dark. Boastfulness turned to cringing. The king and his carousing companions began to ask what these words might mean. None present could tell. At last Daniel was brought in to read the writing and make known to the king its meaning.

Note that Daniel was not in this drinking carousal. He was at home, sober, communing with God, studying His Word, and living separate from these royal abominations.

Across the darkening skies of our troubled age, fearful omens appear, to which men know well enough they must not shut their eyes. These signs of impending peril, of coming crises, are inevitably giving birth to great questions, startling questions, questions easy to ask and humanly hard to answer, concerning the future. The men who know for certainty of the future are men to whom God has spoken from His Word, who know the truth as it has been divinely revealed. This is the hour when ministers should be closer than ever to that Word and stand forth as prophets in this fear-ridden day, when so many of our leaders are talking about "impending destruction of civilization" and other frightfully phrased pronouncements.

I shall never forget the day I first saw these words of Joseph Parker, referring to the scene in Daniel 5—more appropriate now than ever:

"Preachers of the Word, you will be wanted some day by Belshazzar. You were not in at the beginning of the feast, but you will be there before the banquet hall is closed. The king will not ask you to drink wine, but he will ask you to tell the secret of his pain and

heal the malady of his heart. Abide your time.

"Who cares for preachers, teachers, seers, and men of insight while the wine goes around and the feast is unfolding its tempting luxuries? Midway down the program, to mention pulpit, preacher or Bible would be to violate the harmony of the occasion. But they will send for the preacher and the prophet when all other friends have failed. May he then come fearlessly, independently, asking only to be a medium through which divine communications can be addressed to the listening trouble of the world.

"Daniel has nothing to invent, nothing to conceive in his own intellect. He bears letters from heaven; he expresses the claims of God. O Daniel, preacher, speaker, teacher, thunder out God's Word if it be a case of judgment and doom; or whisper it, or rain in gracious tears if it be a message of sympathy and love and welcome."

As with Israel of old, so often at times of crises do people cry out to a man who walks with God, "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it" (Deut. 5:27).—W.M.S.*

Medieval Mummery in the White House

On the tenth of February, this year, a high official of the Greek Orthodox Church, Archbishop H. G. Athenagoras, on behalf of the Greek Patriarch at Jerusalem, presented to President Truman, at the White House, a necklace to which was attached a small silver chest, containing a piece of wood claimed to be part of the true cross of Christ. The announcement in the *New York Times* said it was a piece of "holy wood from the cross of Christ," this quoted phrase being used by this famous journal in quoted form.

It is to be greatly regretted that in this age of scientific advance, and in this country, founded by men who had been delivered from the superstitious nonsense of medieval ecclesiastical myths, there should have been even a pretension of presenting to any government official a piece of the original cross of Christ, for

no piece of this cross can today be authentically identified as such.

Around this tradition of the so-called "invention of the cross," many silly myths have been built, by which millions from age to age have been deliberately deceived. It is well that we look into this matter for a moment, now that the White House itself has participated in such a ceremony.

Nothing was known of the cross of Christ after our Lord's crucifixion, for nearly three centuries. According to Jewish custom, the crosses were burned, and this may have happened to the one on which Jesus was crucified. The story of the discovery of the cross is well known, and has been repeated many times.

Helena, mother of Constantine the Great, at the age of seventy-nine, made a pilgrimage to Jerusalem, A.D. 326. When there, so the story runs, with the help of a guide learned in the lore of Jerusalem's history, she was able to discover the place of our Lord's crucifixion and resurrection. Asking for divine guidance, she had a body of men dig into this mound, with the result that before long they came upon three buried crosses.

Helena at once concluded these were the three crosses erected on Golgotha. To determine which was the one on which the Lord had been crucified, she had sick folk touched with each of the three crosses, discovering that only one was able to heal. This was then taken as the cross of Christ. She had the cross cut up—which seems a little strange—depositing in Jerusalem "the chief part of the real cross," and ordering the remaining sections to be conveyed to Constantinople. A part of the latter, Constantine inserted in the pedestal of a statue of himself, and the other part, it is said, was sent to Rome and placed in the church of S. Croce in Gerusalem.

It is very strange that the greatest of all early Church historians, Eusebius, contemporary of Constantine, author of the only great life of Constantine we have, a life filled with details, does not mention the discovery of the cross! The famous Bordeaux Pilgrim, visiting Palestine in 333, never mentions the discovery of the cross. It is not until A.D. 398, in a letter of Paulinus of Nola, three-quarters of a century after this supposed miracle, that we have the first account of the discovery of the cross, ample time for the development of any elaborate myth in that credulous age.

From A.D. 628 nothing more was ever heard of the pieces of the cross in Constantinople. Jerusalem was sacked by the Saracens in 637, and we have no authentic record that any piece of the cross survived the Moslem devastations.

In Jerusalem, so the Roman Church teaches, centuries ago, small pieces of the cross, set in gold and gems, were sold to the rich, and the supply proved inexhaustible because, so they say, the pieces were miraculously multiplied!

So inadequate is our knowledge of the cross of Christ, even from these traditions, and its so-called discovery, that actually the very shape of the cross on which our Lord was crucified is still a debated subject. No one ever described its form. Furthermore, the pieces of wood still shown in Rome, with a lot of other

*Dr. Wilbur M. Smith, member of faculty, Moody Bible Institute.

relics, are so worn and decayed that the species of tree from which this piece of wood came cannot be determined. It is not known if it was oak, or olive, or some other tree.

How could the Patriarch of Jerusalem send a piece of "the true cross" to the White House? This is what brings disrepute to the Christian faith. Most people living in our generation knowing anything of the history of these superstitions will laugh at such a story as this, and the enemies of our faith will sneer at it. Many more will say, "Well, we know the piece of the cross is not genuine, because its history is filled with unbelievable miracles. Therefore, perhaps the Christian faith, which puts so much emphasis on the cross, may not be true either."

Woe be unto the Church if in this skeptical day it retreats to this medieval nonsense. Our faith does not stand upon the identity of this cross, nor upon holy sites. Furthermore, recent excavations are persuading archaeologists throughout the world that the very so-called site of the holy sepulcher has been wrongly identified and tenaciously insisted upon these 1600 years.

Finally, we read that the Archbishop made the President commander-in-chief of the Christian Society of the Holy Sepulcher, Inc. It would be interesting to watch any man assume the post of commander-in-chief of the Holy Sepulcher today! Parts of it are owned by the Greeks, parts by the Roman Catholics, parts by the Abyssinians, parts by the Armenians, some by the Copts, etc. They hate each other with such unrelenting venom, and protect their own respective areas so fiercely, that the Church of the Holy Sepulcher must be guarded by Moslem soldiers, to the shame of the Christian Church.

Long ago Peter rejoiced that as Christians we had not followed cunningly devised fables! May God keep our nation from retreating into the murky twilight of medieval mummery, from which the Reformation delivered us, and save us from placing any confidence in myths more ridiculous than many which the ancient Greeks and Romans came to laugh at. —W.M.S.

Pray for Those in Authority

One of the best informed news analysts of our day has often remarked in his broadcasts that the debates and decisions of our Congress, though exceedingly important in shaping the future of our national life, receive in the newspapers of our country the most wretched consideration of any major events.

For this reason, the great body of citizens know very little, except it be of startling nature, of what is being said from day to day in the Senate and in the House of Representatives, and would be surprised, were they regularly to turn the pages of the *Congressional Record*, to find, frequently, remarkable confessions of trust in God, and strong expressions of loyalty to the Christian faith.

Our readers, I am sure, will rejoice to read the following sentences, spoken at the opening session of the Eightieth Congress of the United States, on Jan-

uary 3, 1947, by the Hon. Joseph W. Martin, Jr., of Massachusetts, newly elected Speaker of the House of Representatives.

At the end of his address, Speaker Martin gives expression to truths which in our day are too seldom pronounced in legislative chambers:

"Never in the history of the world has there been a greater opportunity for any nation to lead other bewildered and confused peoples toward the path of freedom and Christianity as is offered us now. The greatest influence for good, for freedom, for spiritual culture, social and economic progress, on the rest of the world, will be found in how we in America solve our problems. We must set our faces sternly against any trend toward any weakening of religious liberty and influence in our civilization, or any sacrilegious creed of godlessness. We must stand firm and unyielding against any doctrine which would seek to persuade the people to cast their high ideals and their reverence for God aside, and embark upon a materialism which would substitute the state for Deity.

"The Declaration of Independence was founded upon faith in God. The Constitution was built upon it. The pillars of our liberty and progress rest upon it. God give us the strength and the wisdom, the will and the faith, to go forward to meet and solve these problems and save for ourselves and posterity all that our forebears so nobly sacrificed to provide for us."

This is a time to remember and to obey the exhortation of the apostle Paul: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Tim. 2:1, 2). —W.M.S.

A Program for World Education—Without God

Though it has been in existence for less than a year, the United Nations Educational, Scientific and Cultural Organization, generally known as UNESCO, a department of the United Nations, is already beginning to reveal an influence that is likely to prove in the days to come greater than that exercised by any one body ever formed for the education of large masses of people.

This is a world organization, and will be the official agency of the United Nations for the dissemination of knowledge and the presentation of ideals and cultural objectives among the peoples of fifty-five nations of the earth. The plan is to develop an extensive program of broadcasting, to distribute vast quantities of printed matter, and to hold conferences and assemblies in most of the large cities of the Western world. Its budget for this year is six million dollars.

As Christians we cannot help but be concerned with the religious aspect of this vast program. Believing that there is only one true God, that the fear of God is the beginning of wisdom, that Christ Himself is the truth, and that man's mind darkened by sin needs the illumination of divine revelation, and being more

convinced than ever that education without God is nothing less than diabolical, we watch with growing alarm what is happening in UNESCO.

First of all, in their meeting held in Paris, December, 1946, in a secret session (why secret, I do not know), Dr. Julian Huxley, gifted British biologist, was elected director-general for a two-year term. Dr. Huxley is an atheist. He says so. He is a disbeliever in divine revelation, in the supernatural, and in any concept of the origin of the world that is related to the idea of a divine creation. In fact, he once went so far as to suggest that perhaps modern man would do well to go back to the paganism of the Greeks.

What kind of an educational program can we possibly expect UNESCO to launch with Julian Huxley as its director? He is not a man given to compromise. He has the courage of his convictions, and he is not going to be afraid to use UNESCO for atheistic propaganda.

When the charter for UNESCO was being discussed, in 1945, the delegation from Panama proposed that the name of God should be inserted in the preamble. Our own representative, Dr. Archibald MacLeish, librarian of Congress, 1934-44, director of the United States Office of Facts and Figures, October, 1941, to May, 1942, and chairman of the American Delegation sent to London to draw up the charter for UNESCO, bitterly fought the inclusion of the name of God, and the suggestion of our Central American friends was overwhelmingly voted down.

The *New York Times* for November 13, 1945, carries the statement that among the advisers for UNESCO will be Dr. Alexander Meiklejohn, professor of philosophy in the University of Wisconsin for some twelve years, and still a moving force in American education. In a recent book of his, Professor Meiklejohn dares to declare: "One questions the existence of God. If God does not exist, if the assertions about Him are myths, then the very presence of those myths is a fact of supreme importance. The aspirations of the Bible were created by men, created by their own unaided efforts."

The tragedy is that some so-called leaders of Christianity in this country lend their support to the policy of UNESCO not to proclaim the truths of the Christian faith! In fact, one who was sent to Europe as a representative of the Church Peace Union and World Alliance for Inter-friendship through the Churches, Miss Elizabeth Anthony Dexter, in a recent article on UNESCO in *Christianity and Crisis*, acknowledging that some groups are objecting to UNESCO because of its humanistic policies, makes this amazing reply: "An organization which is trying to reach all people (less than half of whom are Christians) cannot align itself even by implication with any one faith or with any one interpretation of life."

Thus are some of the agencies of organized Christianity welcoming and promoting an educational program for the world that denies supremacy to the only true God, that is bound to remain silent about Jesus Christ, while it will try to find some good things to say concerning

[Continued on page 560]

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RIGHTEOUSNESS *as a stream*

By Rev. William Culbertson, D.D.

Practical, poignant, powerful!
This message calls for action

SHOULD LIKE to read three passages from the Word of God which bring to our attention something of the necessity that weighs upon us to live godly lives.

The first one is from the Old Testament, Amos 5:22-24 (R.V.): "Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream."

The second and third are from the New Testament. James 2:14, 17: "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? . . . Even so faith, if it hath not works, is dead in itself." James 3:13: "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom."

Somehow that great text from the Book of Amos has laid hold of my soul. The letters stand out like fire. Hear them again: "Let justice roll down as waters, and righteousness as a mighty stream."

"Ethics is the science which treats of the nature and laws of the actions of men, considered as to whether they are right or wrong, good or bad." Ethics concerns itself with the motive, the standard and the purpose of human action. No Bible-believing Christian can ignore the ethical aspect of the gospel. The Bible is crammed full of it. While there are other emphases, while there is a more basic stress in the Bible, that is not to say that conduct is unimportant.

In a day which seems more and more to disparage high ethical standards; in a day when it seems as though the Church, wittingly or unwittingly, has in some measure joined the same movement, it behooves us to stop and consider the ethical aspect of the gospel.

Does someone think the Church is guiltless here? The modernist, for all his vaunted claims about Christian living, has practiced deceit to capture his place of dominance today. The modernist in the old-line denomination for the most part did not become articulate about his repudiation of historic Protestantism

until he thought it was safe. That is deceit; that is dishonesty of the worst form.

The fundamentalists—ah, what shall I say—we fundamentalists, priding ourselves on our adherence to doctrine, have made our hairbreadth distinctions and fashioned our shibboleths, and have not been above reproach in the matter of right conduct.

I do not plead for a passing over of essential distinctions, fellow fundamentalists, but I do plead for a translation of correct thinking into correct living.

GIVE THOUGHT WITH ME, therefore, to the basis, the content, and the realization of the gospel ethic.

First, the basis of the gospel ethic. When we face the problems of the ethics of man, we immediately raise a question as to a standard of moral judgment. You and I, professing Christians, must approach the subject with the same question: What is the standard for moral judgment? Where may I learn that

which is right from that which is wrong? Is this norm by which I will judge action as to whether it is right or wrong something outside of me, or is it something inside of me? If it is external, is it the impersonal law in the universe, or is it the revealed will of a personal God? If it is internal, is it an intuitive principle which enables me to make right choices, or is it the result of a rational process that is guided by my conception of the end in view?

These questions are answered quite differently by the proponents of philosophical ethics. The quarrel between the idealist and the pragmatist; the debate between the intuitionist, the hedonist, the utilitarian, are at point right here.

But we as Bible-believing Christians—what is our answer? Our answer is that the standard for moral judgment must be the immutable Word of God, the revealed counsel of the Almighty.

The modernist laughs at us; scornfully he repudiates such an answer. He seeks to find the standard of moral judgment in what he calls the common consciousness, and he accounts for the changes through which common consciousness has passed on the ground of his handy evolutionary principle. Glibly he mut-

"New life decks branch and twig with rosy sheen; The fragrance of the spring is in the air."

Myalls Photo



The opening message of Founder's Week Conference, February, 1947. Dr. Culbertson is vice-president and dean of education at Moody Bible Institute.

April, 1947

ters something about the race slowly seeking its way through history by trial and error. He would not think of subordinating moral consciousness to the Scriptures. He calls that an "easy solution" that leads man into hopeless confusion. But he seems blissfully unaware of his own predicament.

You see, the modernist has a problem. For if common consciousness is the source of moral judgment, it is very easy to show that common consciousness has changed from age to age; that is to say, the conception of what is right in one day is not necessarily the conception of what is right in a later day. But that little difficulty doesn't cause very much embarrassment to the modernist. Laughingly he would brush it aside and explain it on the basis of his evolutionary hypothesis.

There is only this that I should like to say in passing about this view adhered to by the modernist. In his repudiation of the Word of God as the standard for moral judgment, because of so-called difficulties which he sees in embracing that view, he has actually opened the door to the greatest uncertainty of all, since the modernist has no absolute standard in the realm of ethical conduct.

I believe on the basis of what the Word of God says, that if something is right today it always has been right in every age that has preceded this one; and that if it is wrong today it has been wrong in every age prior to this one. To hold the modernistic view is to lose ourselves on the sea of relativity, and nobody knows what's right and nobody knows what's wrong; every man does what is right in his own eyes. That condition to some of us is anarchy, is failure.

Bible-believing Christians, whatever the difficulties to natural man, adhere to the conception that the quick and living Word of God is the source of our information with regard to ethical conduct. It is the standard of moral judgment.

In view of the marvelous attestations of the Holy Scriptures, in view of the hopelessness of the alternative offered, it seems to us like good sense to stand where Protestants have stood through the years; we take the Bible as the infallible Word of God, the final rule of faith and practice.

THE WORD OF GOD is not only the source of moral conduct for the child of God, but the dynamic of it. Anyone who has wanted to do more than play with ethics has given serious thought to the question of dynamic.

Whence cometh the power to translate ethical theory into practice? Is there sufficient drive, force, power in the right when it is apprehended? Is the dynamic secured through the end, the purpose, the *summum bonum*? Or is it supplied elsewhere?

Socrates was clearly wrong as Plato showed. Socrates said that if a man understands what is right, he will do it. Plato pointed out that we cannot become virtuous by saying what virtue is; we cannot become just merely by defining the concept of justice.

Beloved, where can we find the drive, where will we find the dynamic that will

enable us to translate ethical theory into practice? The Bible-believing Christian answers—in the practical teachings of the Word of God.

In short, doctrine is the basis of life; what we believe sooner or later must be translated into what we live. That is scriptural. I remember that the preacher Solomon said in Proverbs 23:7: "For as he thinketh in his heart, so is he." And again in Proverbs 4:23: "Keep thy heart with all diligence; for out of it are the issues of life."

The possibility of Christian living grows out of the facts which our doctrine articulates. Regeneration, as Dr. P. B. Fitzwater has so aptly described it, which transforms the moral base of the soul; and sanctification, which allows for our gradual transformation into the image of the Lord, are examples.

How do we live the Christian life? God does a miracle, that's how we live it. There's the miracle of regeneration; there's the miracle of the indwelling of the Holy Ghost—these are great doctrines of the Word of God.

God warns us; God cautions us; God loves us; God treats us as children, His children. Having wrought a miracle in us, He leads us on, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Where is the dynamic for Christian living? In the doctrines of the Word of God—those doctrines received by faith.

We pass from our first consideration with a quotation from Sir Richard Livingstone, who has said so wisely: "Those who reject Christian beliefs cannot count on keeping Christian morals."

Do I need to make the application? Look about at our nation, a nation we love. We see the Word of God spurned; we see the counsels of God refused; we see the standards of God lowered. Is it any wonder that we see an increase in crime?

We cannot, dear friends, expect to have spirituality, and we cannot expect to have biblical morality, while we flout the God of the Bible to His face.

LET ME THINK WITH YOU of a second matter in this realm of ethics. We have thought of the basis of the gospel ethic. Think now of the content of the gospel ethic. There is nothing new in what I am about to say, but I am constrained to say it. The import of these old truths needs fresh application, my brethren.

The gospel ethic is not optional; it is not something we take up or lay down as we choose. It is obligatory; it is binding. When we read in this Word of God and He opens our eyes as to how we should live, we do not with a smirk of our lips or with a fling of our hand dismiss it all as though it is meaningless.

The ethical standard of the Word of God is so important that when you and I, true believers in the Lord Jesus, disregard what God says about how we should live, what does God do? Does He turn His face and forget about it? Oh, no, my friend. As the loving and yet stern Father, He begins to chastise us. God's hand comes heavily upon us.

If the chastening hand of God is not upon us, it's a sign of illegitimacy—it's a sign that we don't know God. I don't care how many altars you've come forward to; I care not by what devious routes you've attempted to reach God, the soul that lives in habitual sin wittingly proves by that very living in death that he doesn't know the life of God.

Furthermore, the ethical standard of God is not superficial; it is not merely negative. I'm afraid—and I speak from my heart this morning; I may be misunderstood but I'll risk it, for I believe God wants me to say it—that we fundamentalists have all too long put up our standards of spirituality as negatives. We say a person is spiritual because he doesn't drink, he doesn't smoke, he doesn't go to the theater, he doesn't do this and that and the other thing.

Now mark it well, I'm not saying you should do these things—I'm against them as much as anybody here is against them—but I want to say that that is not spirituality. You can have all of that and have grave clothes on.

Christianity is not a bouquet of negatives. It has some great flowering positives. What are they? You know them as well as I do—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Beloved, when this, the fruit of the Spirit, is shown in your life, then you are spiritual.

May I say in passing that if we are going to emphasize some negatives, I don't understand why we don't emphasize some other ones. If we're going into the negative business and describe Christianity on the basis of what we do not do, let's remember to include no gossiping, and no backbiting, and no churlishness.

THERE IS ANOTHER THING I should like to say. Christian ethics with a Christian is universal. It doesn't matter where you are; it doesn't matter at what time you find yourself there, the standard of God shines brightly.

Now let us come down from the realm of theory into the realm of life. It may be that we've been uninformed; or perhaps we've been willfully disobedient. Let me take one aspect of the Christian life, one that I find largely missing today—strictness, rigidity, discipline. What do we know about them? Oh, we live in a flabby age, don't we? Some temptation comes along, and we're forever seeking some excuse to succumb to the temptation, rather than standing up like a man filled with the Spirit of God. We've lost something of the blood of the martyrs; we've lost something of the stuff of which the Puritans were made.

Let me read you something from the Word of God—I Corinthians 9:27: "I buffet my body and bring it into bondage, lest by any means after that I have preached to others I myself should be rejected."

How much of that do we know? Honestly, deep down in your heart, Christian, have you ever said "No" to yourself? It's part of the Christian ethic. And if we want strong, stalwart, virile Christians; if we are going to get away from the flabby,

wishy-washy, worldly kind, we're going to have to have those who by the Spirit of God are taught self-control.

Will you let God speak to your heart, as I endeavor to let God speak to mine? Is there anything of this stuff of which martyrs are made in us? Have we learned instead of scorning the Puritans and makin fun of them, we'd better ask God for an infusion of their blood in the United States of America?

What about this matter of selfish motives? How desirous we are for our own prestige, and honor. We advance other reasons, of course. We explain away the Word of God. You remember a text from I Corinthians 13:5, describing love. It says "seeketh not its own." What about your life, Christian? Is it selfish, or is it lived for God and others?

Whenever I think of this, I cannot help but think of Henry Parsons Crowell, for many years president of the board of trustees of this institution. Some of you heard Dr. Houghton relate during the funeral service what I am about to say. To me it is a lesson par excellence of what it means to be unselfish, to seek not one's own.

Said Dr. Houghton, "The foundation of the Administration Building was going in. The architects were at work on detail drawings of the face of the building. One day I sat with Mr. Crowell in his office and asked him if he would permit us to cut in stone for the arch of the Administration Building the name, Crowell Hall. He bowed his head in meditation.

There was silence for perhaps two minutes. Then he lifted his head and said, 'No—no; years ago I told the Lord if He would allow me to make money to be used in His service, I would keep my name out of it, so He could have all the glory.'"

That's Christian living, dear friends. That's part of the Christian ethic.

Are we providing things honest in the sight of all men? Do we speak the full truth? Do we do the honorable thing? What about our word? I say it with bated breath—what about our finances? I hang my head in shame at how some of us Christians treat this matter of what we owe people. That's part of the Christian ethic. Is it any wonder that when we talk to the ungodly about his soul he sneers?

Let me read you something from the psalm of the Christian gentleman—Psalm 15, the last part of verse 4. This is how the Christian gentleman lives; this is how he acts: "He that sweareth to his own hurt, and changeth not." I like a man like that, don't you? If he promises to do something—even though it's going to cost him far more than he realized when he made the promise—he'll keep his word.

Beloved, Christians are people who keep their word.

WHAT ABOUT THE REALIZATION of the gospel ethic? How may I realize the great ethical precepts of the Word of

God in my life? Let me turn to one passage of Scripture—Romans 8:2 and 3: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (R.V.).

God's will is that the righteousness of the law should be fulfilled in us, the children of God. How is it done? Through the law of the spirit of life. But how is that law of the spirit of life made effectual in living? By walking not after the flesh, but after the Spirit.

So once again we are driven back to that basic fact—that if you and I are to know in practice the ethical theory of the Word of God, we're going to have to know something of the fullness of the Holy Ghost. There is no other way. Life without belief is counterfeit; belief without life is counterfeit. Belief to be valid must produce life; life to be valid must result from true belief.

Go back with me a little over a hundred years ago, when there lived a young man in Dundee, Scotland—Robert Murray M'Cheyne. He died of typhus fever at the age of twenty-nine, the minister who served St. Peter's Church in Dundee for six years. That man wrote a letter when he was twenty-six years old to Rev. Daniel Edwards. He said this: "It is not great talents God blesses so much as likeness to Jesus."

Will you reread that statement; will you ponder it? Will you weep over it? Will you by faith grip hold of the truth of it?

You and I have been wondering why we haven't made a greater impact on sinners, with all our training, with all our ingenuity, with all our worldly wisdom. That's the answer, isn't it? "It's not great talents that God blesses so much as likeness to Jesus."

*"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee;
From sin be daily freed."*

Let me conclude as I began. God's message to you, God's message to me, in a day of lowered ethical standards—"Let justice roll down as waters, and righteousness as a mighty stream."

Worry is not only a sin against God, it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for tomorrow's burden. When tomorrow comes grace will come with it, and sufficient for the tasks, the trials, or the troubles. God never has built a Christian strong enough to stand the strain of present duties and all the tons of tomorrow's duties and sufferings piled upon the top of them.

Spring investigators. Myslis photo



Wonderful Words



A visit of the royal family to St. Paul's Cathedral, shortly before the war, was a gala occasion. Mr. Ackland, Epsom, Surrey, England, is London editor and representative of the old established Sterling Tract Enterprise; editor of London City Mission publications author of a number of volumes, including *But Now We're Christians*, accounts of remarkable conversions in London.

Words, words, words!
We hear them
everywhere!

But these words
are different,
so blessedly
different!

some of the deepest of the Master's teachings, attested as to their importance by His own solemn assertion: "The words that I speak unto you, they are spirit, and they are life."

It is not our present purpose to pursue this systematic study further, although we may here remind ourselves that it is John who, in

his eighteenth chapter, relates how the Saviour's words caused the soldiers sent to arrest Him to fall to the ground. "As soon then as he had said unto them, I am he, they went backward, and fell to the ground."

Having arrived at the seventh chapter, we may well remain there, for it furnishes three distinct comments on our Lord's spoken word.

IN THE FIRST PLACE, we have the wisdom of His words. He had gone up to Jerusalem for the Feast of Tabernacles, not announcing His coming lest that should induce organized opposition, but "as it were in secret." Arrived in the Holy City, however, He began to teach publicly, choosing the Temple itself for His auditorium. "Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?" (7:14, 15). Expressed in modern idiom, what they said was: "Where did this man get His scholarship, seeing He is a non-collegiate?" There may have been an element of snobbishness in the remark, but it was intensely revealing.

This quality of wisdom in the Lord

Jesus forms the subject of the only incident recorded of His boyhood years. Having lost Him on the homeward road from Jerusalem to Nazareth, Mary and Joseph retraced their steps, and ended their quest at the Temple, where "they found him . . . sitting in the midst of the doctors, both hearing them, and asking them questions." There, where later in manhood His words were to occasion surprise, the youthful Christ so conversed with these learned men that "all that heard him were astonished at his understanding and answers" (Luke 2:46, 47).

Perhaps we need to be on our guard lest we read too much into the record. There is a precocity in children which can be unnatural and displeasing. There was no element of that, surely, in our blessed Lord. A few verses below we are told that "Jesus increased in wisdom." Like us, there were things He had to learn, after the nature of His humanity; but, unlike us, there was nothing He had to unlearn. Folly and prejudice and exaggeration and error were absent from His speech; all that He said was full of grace and truth.

And so, when He came again to Nazareth, and ministered in the synagogue of His youth, "all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" (Luke 4:22). The erudition of the Speaker set a problem for their minds. They thought they knew all about Him—His family, His schooling, His cultural background. But the manner of His speech belied it all; He spoke with the lucidity of a scholar and with an authority which surpassed even the scribes.

What was the explanation? His enemies, unable to deny the power of His utterance, but refusing to attribute it to its true source, accused Him of having a devil. He was content that others should expose the stupidity of that accusation, and instead of refuting it declared the true answer. "I have not spoken of myself," He said, with the cross not many days away, "but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50).

Christian heart, what joy, what sweet assurance is here for you! For Jesus said such wondrous things that if they were not given Him of the Father we might well stumble at them. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Do you believe that? Are you not staggered at the magnitude of the promise? You might well be if these were the words of a man,

JOHAN, who begins his Gospel by declaring our Lord to be "the Word," is much occupied in the record that follows with the words of the Master, and with their effect upon those who heard them.

In the first chapter, for example, a few sentences spoken to Nathanael induce the acknowledgment: "Rabbi, thou art the Son of God; thou art the King of Israel." In the second chapter, our Lord's mother counsels the servants at the marriage feast: "Whatsoever he saith unto you, do it," thus recognizing the authority of His words.

It is scarcely necessary to mention the amazing interview of the third chapter, or that brief conversation with a Samaritan woman, which is recorded in chapter 4, which dispatched her to the village with the surprising invitation: "Come, see a man which told me all things that ever I did; is not this the Christ?"

Reaching chapter 5, Christ's words are demonstrated as possessing power over both the body and the soul, bringing healing and forgiveness to the impotent man. And later in the same chapter, the astounding claim is made: "He that heareth my word, and believeth on him that sent me, hath everlasting life."

So we come to chapter 6 containing

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April, 194

Words of Life



...er man spake like this man.—John 7:46

By Donald F. Ackland

however good. But they are the words of the Son of God, and they bear the very hallmark of heaven. Trust them, then, for they will never fail!

CONFRONTED BY THE SINFUL PREJUDICE of the Jews of Jerusalem, who, while admitting the wisdom of His words, would nevertheless not acknowledge the source of His authority, the Lord Jesus exposed their inconsistency and heartlessness. "If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?" (John 7:23). Such boldness amazed some of His hearers. "Is not this he," they asked, "whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?" (John 7:25, 26).

Here we have testimony to the uncompromising courage of His words. Fully aware of the danger, He nevertheless refused to pursue the course of diplomacy, but faced entrenched evil with stern rebuke. It is never possible to plead the example of our Lord as a reason for suppressing a protest which has become imperative. He offered no quarter to error; He made no concessions to false tradition; He declined to yield before threats; He was unflinching even at the prospect of Calvary. And in this splendid heroism He so condemns our guilty silences that it is well to inquire after the secret of His courage.

That secret He Himself discloses. Enraged at growing esteem in which our Lord was held by the Temple crowds, the chief priests "sent officers to take him." Listen to His words as He sees them approaching! "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come" (John 7:33, 34).

We cannot hope to plumb the depths of those words in a simple analysis. But what is their outstanding quality? Surely, it is their majesty. The speaker is calmly confident in spite of looming perils. And what is the ground of this confidence? It is His relationship with God, whom He acknowledges as the Author of His commission ("Him that sent me"), the Guardian of His life ("Yet a little while am I with you"), and the Reward of His faithfulness ("I go unto him that sent me").

What Jesus said in effect is this: "You April, 1947

think to take Me by force, and impose your will upon Me. But I am fulfilling God's purpose for My life, and I am in His hands both now and in the future. I have work yet to do, and you cannot deprive Me of that 'little while' in which I must bring God's program to its consummation. And when My task is done, it will not be into your hands that I shall fall at the last, but into the arms of My Father. Then you will seek for Me in vain, for I shall be where you cannot reach Me."

We may not aspire to that unique fellowship with God which our Lord enjoyed by virtue of His sublime Sonship. But to all who serve Him is granted the possibility of living in the sense of His protective presence so that natural timidity is overcome and we become the champions of His truth.

Our Master never shrunk from offering battle to that which was of Satan or of the flesh. No lie went unexposed, no sham undenounced, no injustice unrebuked; and when at the last He might have saved Himself by compromise, He thrust the thought from Him and bared His sword again. His unabated courage was the result of His unwavering trust in God, and of His realization that He was in the will of God. And such faith, such knowledge, may be ours.

THE SOLDIERS WHO WERE SENT to arrest Him forgot their orders under the spell of the Master's words. For while the crowds discussed Him, and disputed among themselves as to whether He was the Christ or not, He gave utterance to one of His most memorable sayings: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath

said, out of his belly shall flow rivers of living water" (7:37, 38). And like men in a dream they returned to their masters, to offer as excuse for their failure to bring back their prisoner: "Never man spake like this man."

So, for the third time in this one chapter, we have the comment of His auditors on the quality of His speech, and this time the testimony is to the incomparability of His words.

Who were these soldiers? They were not Romans, of course, but members of the Levitical guard, versed in the religious lore of their people. They knew the significance of the daily oblation of water, drawn in a golden pitcher from the Pool of Siloam; and the daily singing of the Hallel had an echo in their hearts.

So when, on the last day of the feast, the Man they had been sent to arrest

[Continued on page 574]



"Big Ben" the great clock on the tower of the parliament buildings, one of the historic landmarks of London.



April Showers. Louis C. Williams photo

ADVENTURES with Ego the Cynic

By C. L. Randall

Your spiritual photograph
may be presented here.
See how you like it!



IT FELL on a day as I was musing about the Lord's Learners and Assemblies, that Ego the Cynic planted his foot on my front doorstep and would have come in, but I would have none of it. My friend Joy had told me that Ego's company only makes one miserable.

While I was still in a nervous state over this incident, my King came and took me by the hand. "Come," He said. "I will show you my Assemblies through many days and in many lands." "O King, Thou knowest that I have looked at them for many years, but at Thy bidding I shall be glad to go again," said I. So we went. I saw the glow in His eye, and felt the warmth of His sacred presence.

We went first to the first Assembly He set up on the earth. Its membership was composed of some very mediocre people, I thought. Here was the Betrayer, there the Denier who later became His Chamberlain, here the Doubter. Looking, I saw all of them asleep, or following Him afar off, but the Beloved One.

There were apparently none of Earth's Great among them, none born in a palace, none of the Upper Crust, no Blue Bloods, none with political influence, and they had no imposing edifice. However, be it said to their credit, that nearly all

of them served prison terms and died violent deaths later, rather than give up their faith in the King.

WE PASSED ALONG by some of the Learners of the New Testament era. We saw the graves of Ananias and Sapphira who "lied not to men, but to God." Near them was a signboard (one of Ego the Cynic's masterpieces) reading, "If the King took the lives of all the lying Learners now, cemetery stock would be the best possible security to buy." Also I couldn't help thinking, even with the King near me, that if it were true now there wouldn't be enough left to conduct the affairs of the Assembly.

We passed by the home of Demas, who had forsaken the Inspired Apostle, "having loved this present world." We also passed by the home of Brother Diotrophes, "who loved the prominent place." We discovered that this brother hath much kin in the Assemblies of today.

We stopped at the home of Mr. and Mrs. Selfish Worldling, and were told that they were entertaining a large company of people at the country club, for their debutante daughters, Emte Headed and Butterfly. Going there, we sought them out in the midst of their company.

"You have come at a very inopportune time," Mrs. Worldling said. "We will see you at the formal worship service next Sunday morning." The King said something about His business requiring haste, but, alas, I am afraid His words fell on deaf ears.

While here we could not help noticing

that one of the name bands was performing the latest in offensive jive, and that couples were moving about in a very unbecoming manner locked in one another's embrace, and that pulses were being quickened by wine. When we mentioned to Mr. and Mrs. Worldling the name of their son Drinker, a shadow crossed their faces, since he was then in vile company at a honky-tonk. He had caused them much trouble of late, having involved them in a scandal.

We passed by the homes of the half-brothers I. M. Skinflint and Also Tightwad. Both of these were psychopathic cases, Mr. Skinflint's having been induced from the loss of one-half of 1 per cent on a church loan, and Mr. Tightwad's from failing to have part in one of the King's projects, his neighbors having told him of the joy they had found in it. They had to be kept in the chains of their slavery, their only joy being that of counting the gold of their hoard, which long since had ceased to have any value. I could not help thinking in passing, that the King had told them to lay up treasure in heaven and not on earth, and had they obeyed Him this dire fate would not have befallen them.

One of the Elect Women hailed us on the way and told us she would have done far more for the King if her companion had allowed it, but he had left the cruel stamp of his heel on her heart. I felt that if she had obeyed the words, "Be not unequally yoked together with unbelievers" she might have saved herself much sadness, and Joy would have been her faithful companion.

Mr. Randall, evangelist, Memphis, Tenn., was formerly a pastor in Memphis.

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Rapidly we passed by the homes of the Card Players, the Theater Goers, and the Trash Readers, the King knowing from sad experience He need not expect much from them. We also passed by the homes of the Sunday Fishers, the Petty Gamblers, and the Carnal Christians, who lived in a duplex with the World Lovers. We found all of these to be related in some way to Mr. and Mrs. Selfish Worldling. None of them had ever done anything worth while for the King. Further, we found them all to be concerned with the sordid Here-and-Now, instead of the Sweet-By-and-By.

"I have brought you by the homes of these, all of whom live in the low, marshy grounds, to be able to show you by contrast what I have done for other lives wholly yielded to Me," the King said. "I would have you to observe that all of these people live not far from the Kindergarten. We will now ascend into the Delectable Mountains made famous by one of my choicest Learners, one Bunyan. There you will see that the air is purer, your thoughts nobler, and the panorama of My wise design will be spread out before you."

ADVANCING, we saw a gate with an inscription reading, "This gate is closed forever to Ego the Cynic and his kin." The King said only one magic word that sounded like *Love* to me, and the gate swung wide for us.

Our first visit in the mountains was to the home of Mr. and Mrs. Bible Lover, where we saw the family in the attitude of prayer. The father held a worn Bible in his hands. The family all held hymn books. A look of saintliness and calm repose was on the face of each. One by one they brought their petitions to the Throne of Grace.

The King, traveling incognito, was not recognized by them, but was invited to join in the devotions. "Father," He said, "I do not pray that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil of it." Tears of joy came to my eyes as we sat in this home, feeling that here was the real bulwark of strength for my nation.

We spent a delightful time with Mr. Storehouse Tither, who was visiting pleasantly with his kin, Mr. Faithful Steward. We talked with these dear men about love, duty, reward, and blessings here and hereafter, unnumbered and uncounted, for those who are faithful in these matters. How we wished that all those people in the low grounds could have been here to hear this conversation and to see the radiant faces of these people.

Essaying to bring her comfort, we went to see Mrs. Wholly Consecrated, and found much to cheer our hearts. A widow in humble circumstances, she had led her entire Assembly in giving, and needless to say, in living also.

Dear Brother Faithful Minister was the next object of our visit, his long life having been spent in the service of the King. The King revealed Himself to him, to the great joy of Brother Minister. His peaceful hands were about to be folded forever, and the King assured him that

He would be there to help him at the crossing of the river. It was a comfort to be in Brother Minister's presence as he spoke of Abounding Grace, that had sustained him through the years.

In the homes of the highlands we found religious papers and books, and heard sweet gospel songs on the phonographs and radios. The fearful, discordant sounds we had heard while on the low grounds had filled us with dismay and disgust.

We talked briefly with the Godly Pastors, the Christian Instructors, the Inspiring Editors, the Consecrated Leaders and other Guiding Stars who had pointed others to the Lamb of God that takes away the sin of the world. We saw sweet children; glorious young people with the glow of consecrated youth on their faces; middle-aged people who walked with stately tread and the calm of an unshaken purpose in their souls.

I was permitted to enter softly on tip-toe to see the Patient Sufferers whose faith had increased through the years. We beheld the beauty and strength of Old Age, the comfort and inspiration of whom had been the help of the oncoming throngs.

MY KING led me back to the door, and said, "Farewell. I saw Ego the Cynic about to enter your door, and I felt that I must come and conduct you on this tour to keep you from his evil influence. Never allow him entrance into your heart. When he paints the horizon black, remember, the only cure for a black outlook is a bright uplook. I have not failed to preserve seed unto Myself. There is not a perfect Christian on the earth, nor a perfect Assembly of them.

All of them have their faults and failures, but nevertheless they are the choicest results of the Redeemer's art, the objects of His compassion, and the walking demonstrations of His power to save."

"Ah, Lord, I love You," I said "I love Your Learners, I love Your Assemblies, Your whole redemptive program from start to finish. Help me to love You more and to serve You better."

So, committing my all again into His hands, I fell into a peaceful sleep.

The late Dr. J. H. Jowett said that he was once in a most pitiful perplexity, and consulted Dr. Berry, of Wolverhampton.

"What would you do if you were in my place?" he entreated.

"I don't know, Jowett, I am not there, and you are not there yet. When do you have to act?"

"On Friday," Dr. Jowett replied.

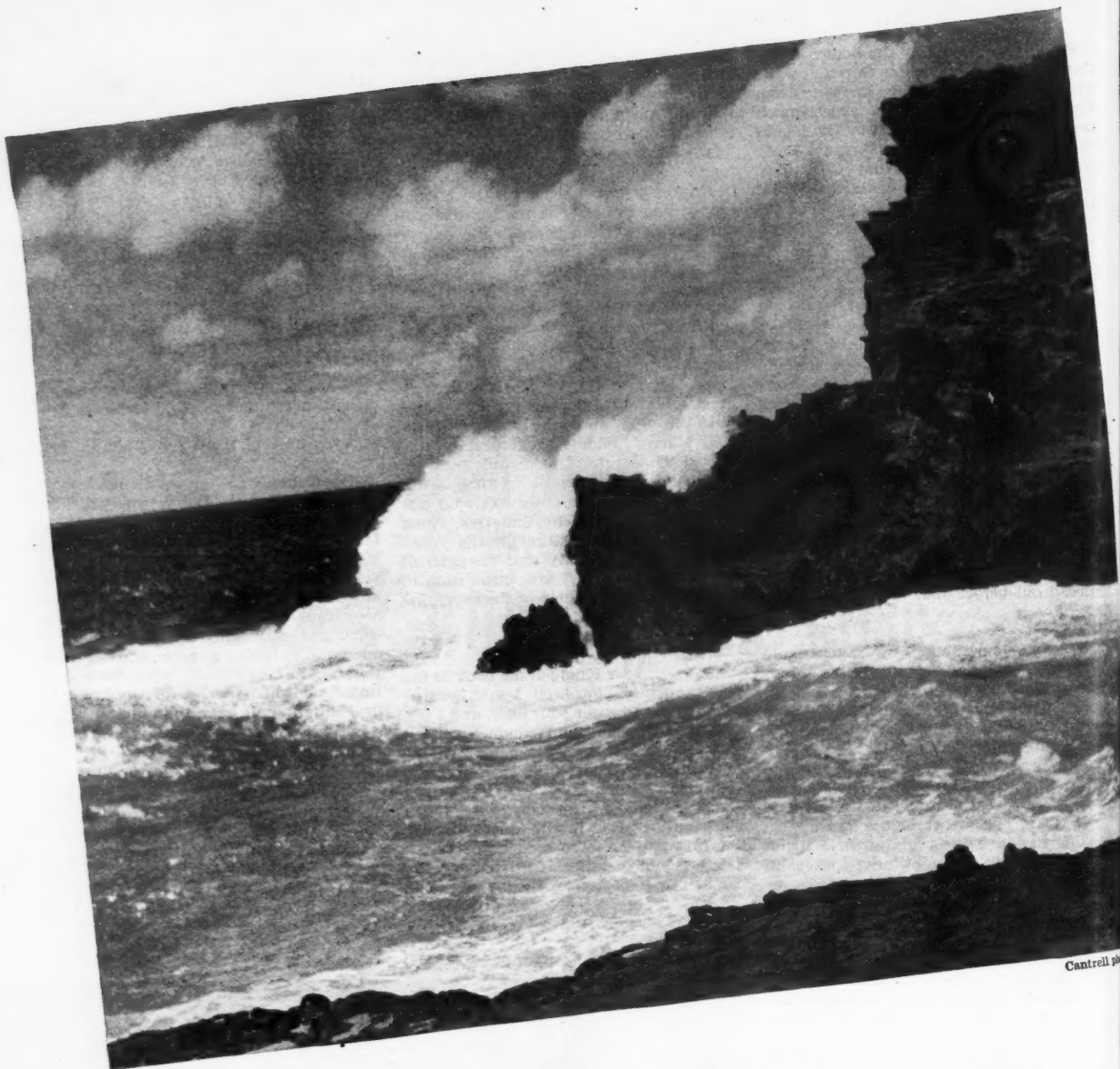
"Then," answered Berry, "you will find your way perfectly clear on Friday. The Lord will not fail you."

And surely enough, on Friday all was plain. Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket. Give God time, and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly open. Give God time, and when the bed of the brook is dry, Elijah shall hear the guiding voice. —F. W. Boreham.

Today Christ may be a root out of a dry ground, without form or comeliness; but He will become to you the chiefest among ten thousand, the altogether lovely, the bright and morning star, if you take Him as your Saviour.—D. L. Moody

Rain storm. Gendreau photo.





Cantrell

The Hidden Man

By Rev. J. Frederick Rake, D.D.

FORTY-FOUR YEARS ago I came to Moody Bible Institute. Little did I dream then of the effect this school would have on my life and on my service to the kingdom of God. If my life has meant anything to my day and generation, it is largely because of the years I spent here.

During my first year in the Institute, a man came from England to lecture for several weeks. He was a very practical man, and I, personally, benefited greatly by his lectures. He suggested that we select a life text, around which our thinking, living and service would center.

I liked the idea, so I began to read, to pray and to think. It was sometime before I made a decision. One day I came

Message delivered at Founder's Week Conference, February, 1947. Dr. Rake has been pastor of the First Baptist Church, Evansville, Ind., for thirty-one years.

across two words that impressed me most forcibly. They are found in I Kings 17:3, "Hide thyself." These two words were to be my life text. I have never had a shadow of doubt about it. How well I have lived by the text is another matter.

The relation of these words to Elijah and to the circumstances of his day are most significant. Things were very bad in the kingdom of Israel. Ahab was a wicked king. Jezebel, his wife, ruled more than he did, for she was a sort of Mrs. Jiggs woman. She had brought all her pagan gods and forms of worship with her and they had penetrated into the

entire life of the kingdom. Elijah was sent of God to condemn the sin and to bring in a new day of pure worship of the true God. God had a great program for Elijah's life.

AT THIS POINT IN HIS LIFE, God told him to go down by the brook Cherith and hide himself. What could God mean by this strange command? First Elijah must have a refuge, a hiding place. It has always been true that when God's servant violently condemns or attacks some flagrant sin the devil tries to

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There is a time to hide! Be sure you have a hiding place!

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destroy him; to destroy his life, if possible, or at least to destroy his influence, and thereby destroy the force of the attack.

Immediately on Elijah's condemnation of idolatry as a personal and national sin, Ahab sought to kill him. And God said, "Elijah, you must have a hiding place. You must have a refuge. Go down by the brook and 'hide thyself.'"

My friends, we too must have a hiding place, if we are to escape the missiles of the devil. There is many a servant of God today shot through and through by the devil, because he has not taken refuge in God's hiding place. There are many today on the scrap heap of the world who might have been valiant servants of God had they taken refuge in God when the fiery darts of the wicked one fell thick and fast. But, alas, they fell before some cunning device, some cunning temptation like that presented in the Garden of Eden.

These are dangerous days in which we live, but when God hides His man, all the demons of hell cannot find him. Ahab sought Elijah throughout his entire kingdom but found him not. He went to every land about him, but he was not found, for God hid him. Are we hiding in Him?

AGAIN, ELIJAH NEEDED A LESSON in humility, so God said, "Hide thyself." If you will turn to the Epistle of James, you will get a small picture of the human element in this man. He was a man of like passions with us. One of the universal and outstanding characteristics of our nature is pride. The spirit of man is proud. This man was proud, perhaps proud that God had such a big assignment for him, proud that he could condemn the king of Israel. In the work he was to do, God must have the glory, so God said, "You must get rid of self." God must be seen and not Elijah.

Many a man's ministry has utterly failed because of pride. No man has ever been used of God in any large way who has not first been humbled. Christ humbled Himself and became obedient unto death. Self must be hidden and God must be seen in us. John the Baptist said, "He must increase, but I must decrease." "For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Elijah also had to have another lesson, if God's great program was to be carried out. He must learn a lesson of faith. "Go down by the brook and hide thyself, and I will send the ravens morning and evening. They will bring thee bread and flesh, and thou shalt drink of the brook." There was nothing like it in history or man's experience. He had nothing but the naked word of God. It was a test of his faith. He was to take no supplies along, just wait for the ravens morning and evening, day by day.

Some unbelieving ministers try to tell us that it was the Arabs who were to feed him. I have never seen an Arab that resembled a raven or a raven that resembled an Arab. We have too many unbelievers in the pulpits today. Without faith it is impossible to please God. Faith

is the victory that overcomes the world.

AND, FINALLY, Elijah had to have one more lesson, a lesson in prayer. Our Lord Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). Elijah must know how to pray. He would learn it hidden in God's closet by the brook.

Prayer is the greatest agency God has put into man's hands to accomplish His purpose in our lives. How shamefully little we have used it! Here today is a world bruised, bleeding and dying at our feet. How impotent we are to bring help and healing.

One day Elijah must go to Mt. Carmel, there to determine by test who was the true God of Israel. What a momentous occasion. And the test was to be made by prayer. Four hundred and fifty prophets of Baal called upon their god from morning till midafternoon, but no answer came.

Now Elijah comes forth. He builds his altar, puts the sacrifice upon it, and then does a strange thing. He sends his servants for water, twelve barrels of it, and pours it on till the whole thing is water-logged. See his faith? Now he prays, a simple prayer, that it might be known in all Israel that Jehovah is God, the true God. The fire came down, consumed the water, the sacrifice, the stone, and licked up the very dust of the earth.

God has a great program for you and for me. If we are to succeed, we must hide ourselves. We must have a refuge, a safe place from the enemies' attacks. We must be humbled. Let God be seen and not ourselves. We must not stagger at the promises of God, but have faith in Him. Prayer, believing prayer, must consume us. "The effectual, fervent prayer of a righteous man availeth much."

"Where does your great river go?" David Livingstone asked natives on the banks of the mighty Congo.

"It is lost in the sands," they replied. They thought it was lost. They knew not the mightier ocean, but only the sands that were all about them. But the Congo flowed steadily onward to the father of waters, the vast ocean. It was not lost; it returned to its own.

Where does all our labor for Christ go and what becomes finally of our own lives? "All is lost in the sands of oblivion," say they who know only the sands. But Paul knew more. He knew that "labor is not in vain in the Lord." His abundant labors and sacrificial life were not lost, but received into the eternity of God, who never forgets. This was Paul's supreme hope. Are we fully sharing it?—Exchange

In times when vile men held the high places of the land, a roll of drums was employed to drown the martyr's voice, lest the testimony of truth from the scaffold should reach the ears of the people—an illustration of how men deal with their own consciences and seek to put to silence the truth-telling voice of the Holy Spirit.—Annot

"Cleanse Thou Me from Secret Faults"

By T. O. CHISHOLM

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.
—Psalm 139:23, 24

"Cleanse Thou me from secret faults";
Hear, O God, my fervent prayer!
Search my bosom's deepest depths;
Every dark recess lay bare!
Men, by outward semblance, judge;
Thou dost look upon the heart;
Thou dost see me as I am
When I am from men apart.

Bring the hidden things to light;
Try me, try me, do not spare;
Every motive, thought, desire—
Whatsoever Thou findest there—
Lest, perchance, some hateful thing,
Lurking now my breast within,
Unsuspected and unfelt,
Might break forth in open sin.

"Thou desirest truth," O Lord,
"In the inward parts" to be;
Singleness and rectitude,
Unalloyed sincerity.
Drive out all that would defile
From this temple of my heart;
For Thy dwelling make it meet,
Lord, all holy as Thou art!

"Blessed are the pure in heart";
Lord, that blessedness be mine!
With my own made clean and pure,
Not as in my sight, but Thine!
So Thy promise will come true;
I shall see Thee, even here!
But in all Thy glory, when
In Thy presence I appear!

"THE CUP Which My Father Hath Given Me"

John 18:11

By SARA ANN WILSON

Is this Thy cup, O Father,
This cup of pain,
This cup I long to push aside,
But all in vain?

Is this Thy cup, O Father,
This bitter thing,
That comes to trouble and distress,
And sorrow bring?

Is this Thy cup, O Father,
And must I take
It up, and drink it deeply
For Thy dear sake?

Is this Thy cup, O Father?
Help me to see
This cup of disappointment as
Thy will for me.

**Bible geography comes to life in this
charming and graphic travelogue**

By Edward J. Young, Ph.D.

THE MOUNT OF THE LAW

IT WAS TWO in the morning when I awoke. The dark air of the night was cold and still. The high walls of Wadi Suwariyeh rose grimly above the valley floor. It was too cold to try to sleep further, so I arose, gathered some sticks and built a small fire. The other members of the party soon awoke, and for a few minutes we sat huddled about the fire. But the cold was intense, and, early as it was, we decided to travel, intending to reach the Mount of the Law before the burning heat of the day came upon us.

Traveling at such an early hour was pleasant, and we walked on in silence. The high mountain walls looked down in seeming grim disdain. On one slope we passed a small cubicle, the tomb of a certain Sheik Salih. Gradually the morning light filtered down into the valley, and we could see more clearly the height of the massive mountains which towered above. Shortly after eight in the morning we entered a narrow defile and soon came to the doors of the famous monastery of St. Catherine.

IN THE EARLY YEARS of the Christian Church there were men who forsook the great centers of civilization and went out into the fastnesses of the desert to dwell. Some of them, known as anchorites, lived in clefts and caves of the rocks, and often passed their lives in abominable filthiness under the mistaken notion that, having fled the world, the flesh and the devil, they were doing God service. Many men thus passed years in the desert, praying and fasting. The wilderness of Sinai, with its lonely crags and mountains, and because it was the site of the giving of the law, proved to be an attractive district for the anchorites. Alone in the desert, however, they became the prey of the Arabs.

For the protection of these monks, the emperor Justinian, in the year 530, built a fort, and the present monastery occupies the site of this fort. There are today but a handful of monks who live in the monastery, although the number was

once considerably larger. During the past century this place drew the attention of all Christendom, because here Konstantin Tischendorf made his famous discovery, the *Codex Sinaiticus*, one of the earliest copies of the Bible in existence.

The present monastery is under the control of the Greek Orthodox Church, and the monks lead a very strict life. They care for the beautiful little garden within the monastery confines, and they keep in repair the trail to the summit of the mountain. In order to visit the interior of the monastery one must possess the proper letter of introduction from the patriarchate in Cairo. Without this letter, it is impossible to enter. Having come from Jerusalem, we had not been able to obtain such a letter, and so were refused admission.

The monastery of St. Catherine is located between two high mountains, the Jebel ed-Deir, or mountain of the monastery, and the Jebel Musa, or mountain of Moses. According to tradition, the Jebel Musa is the mountain upon which God gave to man His holy, unchangeable law. This great height towers some two thousand feet above the monastery, and its summit is said to be 7,519 feet above sea level.

There are two principal trails to the top of the mountain. One of these is known as the Pilgrimage Steps, and consists of an estimated three thousand stone steps. It is an exceedingly steep climb. The other trail proceeds up the valley in which the monastery is situated until it has reached a point nearly seven hundred feet higher than the monastery. From here on by means of zigzags it ascends the mountain itself. It was this trail which we took. The climb was not difficult, and an ever-expanding panorama spread out before our eyes.

The view from the summit is magnificent and imposing. Directly across the great chasm in which the monastery is located is the height of the Jebel ed-Deir, a massive mountain of rock. To the south rises Mt. St. Catherine, about a thousand feet higher than Jebel Musa itself.

We visited Sinai in May, but Mt. St. Catherine was still covered with snow. All about is rugged, grand country. Far



below in narrow clefts were patches of green, and from deep down in the ravines came the sound of camel bells.

It was quiet on the top of the mountains. Below lay a rugged world. The grandeur of the scene made a fitting background for the giving of the law. Upon these heights, the eternal God had made known His will to mankind.

WHERE IS MT. SINAI? Ever since Justinian built his fortress for the protection of the monks, tradition has declared that Jebel Musa was the true Mt. Sinai of which the Bible speaks. But is tradition correct? Directly to the northwest is the Ras es-Safsaf (Mount of the Willow), which is really a part of the same mountain. This summit is named after a willow tree from which Moses is said to have cut his rod. According to some, it is this peak which is the biblical Sinai.

There are those who assert that the

Dr. Young is professor of Old Testament, Westminster Theological Seminary, Philadelphia, Pa.

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At the foot of Mount Sinai lies the ancient monastery of St. Catherine. Keystone photo



the biblical Sinai. It fits in well with the description given in the Scriptures. It towers above the great plain of Er-Rahah, which might well serve as the principal camping place of a great multitude. It rises directly from the plain, so that the biblical injunction not to touch the mountain takes on fresh force. It would seem that either Ras es-Safsaf or Jebel Musa is the true Sinai.

But whether this be so or not, and in a brief article of this nature it is impossible to discuss the question in any detail, the sacred mountain is to be found in the peninsula of Sinai and not on the mainland of Arabia. It was this peninsula that God honored when from the height of one of its peaks He declared His eternal law.

As we stood on the summit of Jebel Musa, a gentle breeze was blowing. Our minds had been filled with thoughts of the awe-inspiring events which had once occurred here. The very grandeur of the rugged mountains seemed to bear witness to the justice of the holy God who had made them. It was with reluctance that we left the place.

To return to the monastery at the foot of the mountain we decided to descend the Pilgrimage Steps. According to tradition, these steps were erected by the mother of Constantine, the Empress Helena. However, this tradition is probably incorrect, and the construction possibly goes back to the sixth or seventh century.

The descent is steep. Before one is the great summit of Jebel ed-Deir, and between that summit and the place on which one stands there seems to be bottomless space. Straight down into this abyss goes the trail. After one has descended about a thousand steps he comes to the Chapel of Elijah, supposed to be erected upon the spot where Elijah concealed himself. This chapel stands on a small plain where grows a tall cypress tree.

From this point the trail descends steeply until at length it passes a small spring, which is supposed to be the spot where Moses tended the sheep of Jethro. The spring has clear cold water and we remained for some time to refresh ourselves and to rest in the shade. From here one may see the monastery down in the valley below. It is but a short walk until one reaches the floor of the valley and the pleasant shade of the monastery garden.

It was on Mt. Sinai that God made known that duty which He required of man. Wondrous goodness of God that He should so plainly reveal what is His will! But this law, holy and just and good as it is, became to man a curse. It demanded of him what he could not perform. It revealed sin in its true nature

[Continued on page 575]

mountain is not to be located in the Sinai peninsula at all. Rather, they say, it is to be found to the east in Arabia. But why should anyone desire to look for Mt. Sinai in Arabia? The answer is that those who wish to find the mountain here do so because of certain theories which they hold. These theories are not in accord with God's Word, but are attempts to explain by naturalistic means the marvelous events recorded in the Bible.

Mt. Sinai, they tell us, was a volcano, and the theophany presented in Exodus 19 is really to be accounted for by means of some kind of volcanic action. Now, in the Sinai peninsula, as far as is known, there are no volcanoes. But to the east in Arabia, it is said, there is a volcano. Hence, for a number of years, some students have posited such a place as the location of the Mount of the Law.

For my part, I cannot agree with such an identification. I do not believe that the wondrous events described in the book of Exodus can be explained as mere natural

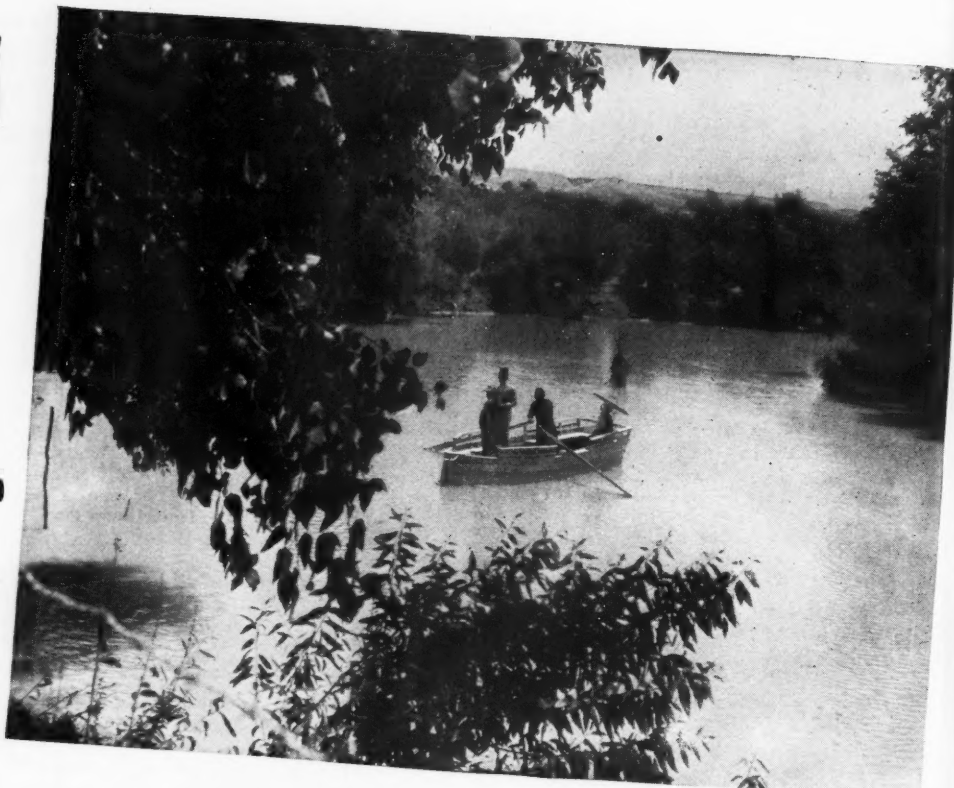
phenomena. I have no hesitation in saying that when "Moses drew near unto the thick darkness where God was" (Exod. 20:21) he came, as a mediator, before the holy God. In mysterious, incomprehensible fashion, that God who is a spirit had appeared in human form so that man, the creature, might behold Him! It was a preincarnate appearance of the eternal Son, the second Person of the ever-blessed Trinity. Those who have endeavored to explain these strange phenomena in a naturalistic way have failed and failed miserably.

Consequently, he who believes the biblical account to be true will look for Mt. Sinai in the peninsula itself. The question then remains, Which of these peaks was the scene of the giving of the law? Was it Jebel Musa, Ras es-Safsaf, Jebel Serbal or possibly some other peak? These questions cannot be answered with any certainty.

I am inclined to think that the mass of mountain known as Ras es-Safsaf is

INIQUITY of SODOM

By
A. Birdsell Robb



The famous ford of the Jordan River, which is opposite the site of ancient Jericho.

Pungent, timely, and convicting, is this unique article on an unusual text!

Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy . . . therefore I took them away as I saw good.
—Ezekiel 16:49, 50

SODOM is believed to have been the greatest and most prosperous of the five ancient cities of the rich plain of the Jordan River, the city toward which Lot pitched his tent in a choice so disastrous for himself and his family. At that time the plain appeared beautiful and well-watered as a "garden of the Lord" (Gen. 13:10). Today the very site of the city is uncertain.

The Arabs have a legend that Lot was sent as a missionary to Sodom (Koran 7:9). The taunt, made by one of the Sodom dwellers about Lot shortly before the destruction of the city, "This one fellow came in to sojourn, and he will needs be a judge," suggests that Lot may frequently have reproved his neighbors for their mode of life, thus incurring their enmity.

The story of the gross sins of the city which culminated in its destruction is too well known to need more than a passing reference. But Ezekiel 16:49, 50, mentioning other transgressions of

Sodom, falls strangely on modern ears. A "chicken in every pot" and "increased leisure for all" are usually part of the Utopia offered by aspirants to public office. A further examination of the passage will give food for thought. There are several parallels between the conditions prevailing in Sodom and those in our own day.

FIRST, THERE IS DEADLY SIN OF PRIDE. We know that all sin is odious in the sight of God; but if it is correct to think of sin as having various degrees of guilt, it would probably be true to say that pride would merit the greatest condemnation of all, since it is the root from which so many other sins spring. Many scriptures condemn pride. To mention but a few: "A proud heart . . . is sin" (Prov. 21:4). "Him that hath an high look and a proud heart will not I suffer" (Ps. 101:5). "God resisteth the proud" (I Pet. 5:5).

Was there ever a time when the pride of men in themselves and their achievements was so evident as it is today: pride of intellect and education, and of purely human wisdom; "the wisdom of the wise," which is marked for destruction (I Cor. 1:19); pride of scientific discoveries, wherein great nations boast of their horrid ability for mass destruction, and hint at bacterial weapons in reserve which will insure immediate victory in

the next war. We hear boasts of the relative part each nation played in winning the war; and we see representatives of these nations so jealous of their national prestige that meeting in what purports to be a friendly conference, they are unable to veil their hostility and fear.

Then there is spiritual pride, perhaps the most obnoxious of all. A Christian woman, a member of an orthodox church, had as her guest at a church service another Christian who belonged to a group which practiced plain and unadorned dress. The feminine members of the orthodox church, which was neither rich nor fashionable, dressed in accordance with modern usage. Following the service the "plain" Christian remarked to her hostess, "As I looked around that church I just gloried in my soul that I was the only woman there with a plain hat." Her hostess replied quietly that this was as truly pride as if she had gloried in the richest apparel of all.

God's judgment of spiritual pride is shown in Isaiah 65:5, where the Word says that the holier-than-thou people are like smoke in His nostrils.

THEN WE NOTE A FULLNESS OF BREAD.

At a time when so much of the world is ill-fed, or has been for years on the verge of actual starvation, and the cry [Continued on page 592]

Miss Robb, Wakefield, Quebec, was a teacher for several years, under the Protestant Board of Education, Quebec Province.

"The GRACE of Our Lord Jesus Christ"

By REV. J. B. MARCHBANKS

**You will love
the Lord Jesus Christ
better after reading
this choice exposition!**



FOR YE KNOW the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

This is one of the most wonderful verses of the wonderful Word of God. It takes us back into eternity, it tells of the greatest event in time, and it takes us forward to the coming eternal ages of glory.

Three statements are made about our Lord Jesus Christ: He was rich, He became poor, and by His poverty we are made rich.

AS ONE CONTEMPLATES the fact that "He was rich" one feels that he is standing on the edge of a vast ocean, across which he can see only a little distance. Our Lord Jesus Christ is God, and who can describe the riches of the eternal God? We go back to the first words of our Bible: "In the beginning God—" (Gen. 1:1). From there we turn to the Gospel of John, the book that was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31), and the first words that meet our eyes in this wonderful book are: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2).

The Genesis record reads: "In the beginning God created the heaven and the earth" (1:1). John says: "In the beginning was the Word . . . All things were made by him; and without him was not anything made that was made" (1:1-3).

He was the pre-eminent One in creation, the active Person of the Godhead in bringing all into being. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist [hold together]. And he

is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:16-18).

Being the Creator of all, He owns all. Hear Him speaking in His own Words "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beast of the fields are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof" (Ps. 50:10-12); "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that

therein is" (Deut. 10:14); "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Ps. 24:1); "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8).

But these riches which were His by creation, this material wealth, was not His greatest wealth. All heaven worshiped and adored Him. The angelic beings, a part of His creation, paid Him homage. God had said: "And let all the angels of God worship him" (Heb. 1:6). They gladly obeyed His commands. "Bless the Lord, ye his angels, that excel in

Dogwood and Spanish moss in a South Carolina garden near Charleston. Wooten photo.



strength, that do his commandments, hearkening unto the voice of his word" (Ps. 103:20).

But there is something still greater. Greatest of all was His place in the bosom of the Father, One of the God-head. When on earth, He spoke: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). From all eternity, He had been thus, in fullest communion with the Father.

Now Christ Himself is the Wisdom of God: "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:24). So when in Proverbs 8 we hear Wisdom speaking, it is none other than Christ Himself. He says: "The Lord pos-

holy, is the Lord of hosts: the whole earth is full of his glory . . . Then said I, Woe is me . . . for mine eyes have seen the King, the Lord of hosts" (6:1-3, 5).

The apostle John, quoting from this passage in Isaiah, applies it to the Lord Jesus Christ, and adds: "These things spake Esaias [Isaiah], when he saw his glory and spake of him" (John 12:41). Such were the riches and glory of Him who was so infinitely rich, and yet for our sakes became poor.

WHAT SHALL WE SAY of His poverty? Just as in His riches we behold Him high and lifted up, so in His poverty we behold Him taking the lowest place that it was possible to take.

The first step in His poverty is found in Philippians (2:5-7): "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

First, He took the servant's place, and this led to His taking the form of a man. The Creator of all things took the place of a servant! Marvelous grace! He who was rich became poor!

He came to do the will of God, and the first step was to take upon Himself a prepared body: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me" (Heb. 10:5).

And when He came, born of the virgin, God manifest in the flesh, He chose the lowest place. It is recorded of the Virgin Mary: "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). Mary His mother and Joseph His foster father were poor people, for we read: "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord . . . and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons" (Luke 2:22, 24).

If we look back to Leviticus 12, where we have the law of motherhood, we find that the ordinary offering in such cases was "a lamb of the first year for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering" (v. 6). But a provision was made for the poor in verse 8: "And if she be not able to bring a lamb, then she shall bring two turtles [turtledoves] or two young pigeons; the one for the burnt-offering, and the other for a sin-offering." Thus we behold our Lord born into one of the poor families of the land.

He grew up in a despised village, Nazareth. When Joseph and Mary returned to the land of Israel, after having fled to Egypt to escape the wrath of Herod, who had tried to take the young Child's life, it is written: "And he [Joseph] came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:23). So despised and hated by the Jews was Nazareth, that Nathan-

ael said, "Can there any good thing come out of Nazareth?" (John 1:46).

Up until the time He began His public ministry, our Lord, who had become poor for our sakes, lived much as an ordinary man. He labored with His hands, those blessed hands which were later to be nailed to the cross. When, during his public ministry, He returned to Nazareth, they spoke of Him as the carpenter. "And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him" (Mark 6:1-3).

We follow what it has pleased the Holy Spirit to give us of our Lord's earthly life, and it is all a path of poverty and rejection. When "a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest . . . Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:19, 20).

We have an illustration of this in John 7:53 and 8:1: "And every man went unto his own house. Jesus went unto the mount of Olives." No place to lay His blessed head, and no man caring enough to offer Him the ordinary courtesy of lodging for the night.

The Pharisees and Herodians came to Him, tempting Him, and asked: "What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny" (Matt. 22:17-19). If occasion demanded the inspection of a coin, most of us could run our hand into our pockets and take out one for examination. The Lord of glory, become man, had none.

On another occasion, when He told Peter to pay the tribute, He commanded him: "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matt. 17:27).

We read of His being hungry: "Now in the morning as he returned into the city, he hungered" (Matt. 21:18), and we do not believe that this was an uncommon experience with our Lord. Yes, for our sakes He became poor.

But just as possession of material wealth was not the greatest riches of our Lord, so lack of material things was not His greatest poverty. He said in John 16:28: "I came forth from the Father, and am come into the world." Taking the form of a servant, and coming into the world, He had left that place of glory which was always His. That was greater poverty than any lack of material things.

But though He had thus left the presence of the Father, as He walked this earth, the light of the Father's face al-



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sessed me in the beginning of his way, before his works of old . . . When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him" (Prov. 8:22, 27-30).

In the Gospel of John, we have a little glimpse of that glory which was His with the Father. On the night before the cross, He prayed thus to His Father: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

Isaiah in his day had a vision of the glory of the Lord. We read of it in the sixth chapter of his prophecy: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims . . . And one cried unto another, and said, Holy, holy,

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ways shone upon Him in unclouded vision. He could say to the Father: "And I knew that thou hearest me always" (John 11:42). He could say to the Jews: "For I am not alone, but I and the Father that sent me" (John 8:16), and to the disciples: "And yet I am not alone, because the Father is with me" (John 16:32).

This leads us to contemplate the real depths of poverty to which our Lord went, when He hung on the cross for our sins, and the Father's face, on which He had looked in all eternity, was turned away from Him. Who can fathom it?

As the hour of all hours approaches, we see Him in the garden of Gethsemane, praying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"; and, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26:39, 42).

And when that awful hour came, when the sins of the world were laid upon Him, we hear that desolate cry from the cross: "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Well do we know why. Our sins were upon Him, the spotless Lamb of God. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6). Then it was that He said: "But I am a worm, and no man; a reproach of men, and despised of the people" (Ps. 22:6).

This was the real depth of poverty to which He went. There He cried out: "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God" (Ps. 40:17). He laid down His life on that cross. They took Him down, and laid His body in a borrowed tomb (Matt. 27:57-60).

AS WE LOOK ON THESE THINGS, what poverty indeed did He take upon Himself, but by His poverty we are made rich.

God did not leave Him in that tomb. Our Lord had said: "I lay down my life, that I might take it again" (John 10:17). God "raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Pet. 1:21). Because Christ bore the sins of all on the cross, God now gives His own righteousness to those who believe on Christ: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

It was not possible that death should hold Him (Acts 2:24). By His own power, God raised Him from the dead, thus giving proof that the sin question had been settled by the death of Christ. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own

right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:19-21).

But here is the glorious thing: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

We who have believed have been raised up and seated in the heavenlies in Christ! Wonderful Saviour and wonderful salvation! *Through His poverty we have been made rich!*

And who can sound the depth of our riches in Him? He is heir of all things: "God . . . hath . . . spoken unto us by his Son, whom he hath appointed heir of all things" (Heb. 1:1, 2). But God hath also appointed that we should inherit all things with Him: "The Spirit itself [Himself] beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6, 7).

"God . . . raised him up from the dead, and gave him glory" (I Pet. 1:21), but listen to the words of our blessed Lord: "And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:22).

Who can measure the riches of His grace to us? All spiritual blessings have been given us in Him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

And in that soon-coming day when He shall reign over all things, we shall reign with Him: "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

HIS GRACE HAS REACHED SO low, and lifted us so high, for it is all by His grace.

Our text states: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." It was grace that caused the Creator, the eternal God, to take the form of a man, and walk this earth among His creatures. It was grace that caused Him to give His life as a ransom for all men, the Just One suffering for the unjust, that He might bring us to

God. It is His grace that touches men's hearts, and leads them into the light of God, enabling them to put their trust in Christ.

It is all a gift from God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

We repeat, we inherit the riches of God, we become heirs of God by grace: "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

The Corinthians knew the grace of our Lord Jesus Christ. Do you, beloved reader? If not, you are the poorest of

"He Ever Liveth to Make Intercession"

Hebrews 7:25
By BLANCHE STEWART

How could I walk faintheartedly
With Thee, O Christ, when Thou hast prayed,
"Keep them which thou hast given me?"
Lord, I walk unafraid!

How could I fail to lift Thee up
Or cease Thy gospel to proclaim,
When Thou hast drunk my bitter cup?
I will exalt Thy name!

How could the vain world permeate
My thoughts and actions as a flood,
When Thou alone, my Advocate,
Hast cleansed me in Thy blood?

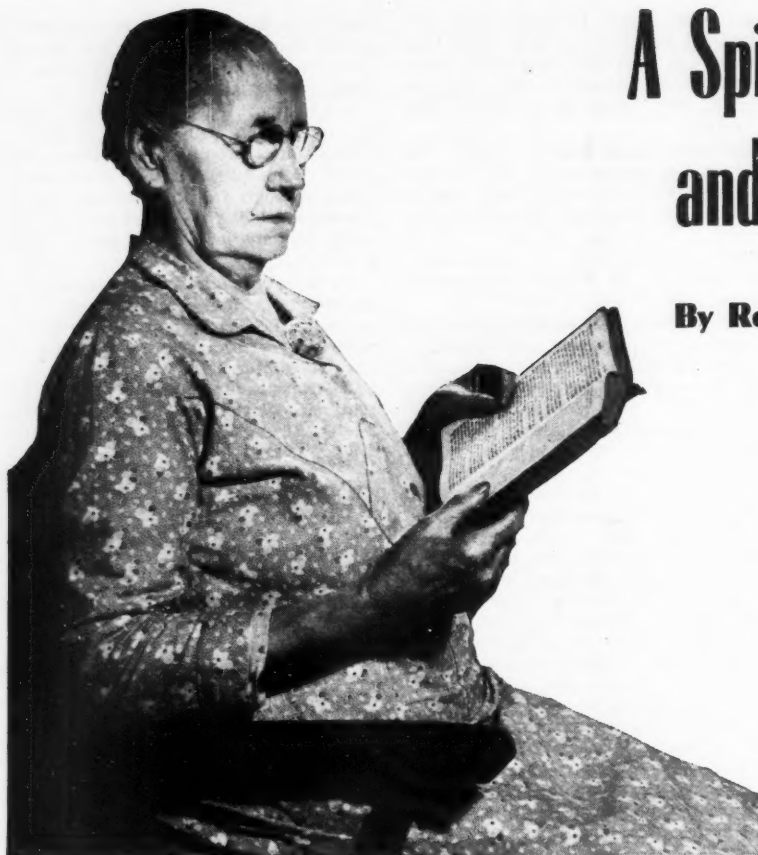
How could I let a single care
O'ershadow heaven's mercy seat,
When Thou art interceding there?
Lord, I am at Thy feet!

men, though you may have an abundance of this world's goods, "for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). If you have not accepted Christ, eternal condemnation is hanging over you, for "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

On the other hand, if you know Him, though you may be in penury in this world, you are the richest of men: "For all things are yours . . . and ye are Christ's; and Christ is God's" (I Cor. 3:21, 23).

If you do not know Him, will you now bow before Him, and take eternal life in Christ? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."



A Spiritual Handicap and Its Prevention

By Rev. Ernest C. Chevis

Just an ordinary mother?
You can learn here how to be
extraordinary for Christ!

Lgoma photo

I MAY BE pessimistic on the subject, but I think too many Christians have to acquire the rudiments of Christian knowledge after their conversion, instead of in their childhood; and a host of non-Christians know nothing of these rudiments during their lifetime. With them, obtaining Christian experience is more unlikely because no foundation work was done in childhood.

In the Jewish economy, every family possessed a wonderful ancestral history, and a code which touched every person at every point. In that code every family was enjoined to teach the children diligently the facts and requirements of Judaism. When they failed to do this, as they frequently did, public prosperity languished, and the people lapsed into idolatry and political confusion. It occurs to me that we as a people are not unlike those unfaithful Jews.

It would be an architectural error to attempt to commence a building at the second floor and afterward erect foundations and basement. Likewise, evangelism is greatly hindered, and new converts

are hampered, in the absence of elementary knowledge of facts and feelings which should be acquired in childhood.

Further, our experience of hoodlumism and juvenile delinquency would be lessened by such early teaching and training.

POSSIBLY MANY PARENTS are deterred from undertaking this imperative duty by lack of knowledge of how and where to begin. However, ignorance is no excuse, unless the excuser seeks earnestly to get the knowledge and find the way. To aid such, this article is written.

The writer was blessed with Christian parents; not outstanding folk, but a quiet, home-loving family. Especially is he indebted to his mother for her teachings, and for the way she exemplified what she taught.

She knew her Bible, and how to tell to infant ears the interesting stories therein. "The Garden of Eden," "The Good Shepherd," "The Boy with a Sling," "The Boy Who Ran Away," "Daniel and the Lions," "The Good Samaritan," "The Raising of Lazarus" far surpass in interest and future advantage "Jack the

Giant Killer," and "Aladdin and His Lamp."

Then she had a repertoire of hymns, easy to grasp, remember and sing. Some I fear are not now in print. One I give in full as an example of gospel teaching for childhood:

*"Jesus, who lived above the sky,
Came down to be a man and die.
And in the Bible we may see
How very good He used to be.
He went about, He was so kind,
To cure poor people who were blind;
And many who were sick and lame,
He pitied them and did the same.*

*"But such a cruel death He died;
He was hung up and crucified;
And those kind hands that did such good,
They nailed them to a cross of wood.
And so He died. And this is why
He came to be a man and die:*

*"The Bible says He came from heaven
That we might have our sins forgiven.
He knew how wicked men had been;
He knew that God must punish sin;
So out of pity Jesus said
He'd bear the punishment instead."*

To my mind this statement in verse of the gospel for childhood is unsurpassed in value. It has lived in my memory and imagination for eighty years, together with others like it. Some other useful titles are: "A Little Ship Was on the Sea," "Jesus Is Our Shepherd," "Jesus Loves Me, This I Know," "There Is a Happy Land, Far, Far Away," "Beautiful Zion, Built Above," "My God and Father While I Stray."

I CAN REMEMBER to this day my dear mother kneeling at my bedside, I being supposedly fast asleep, as she opened her longing heart to God, and poured forth her pleading for His blessing on her firstborn. As her life was consistent with her prayers and efforts, her example aided in attaining her desire.

She taught her four boys to pray; not merely to say prayers.

I remember, as a little child, kneeling at her sickbed—which she had told me might be her deathbed—and pouring forth my prayer that God would spare our mother. (She lived to be ninety and a half.) She always thought that God answered that child's prayer.

[Continued on page 585]

Mr. Chevis, Duluth, Minn., was born in England more than eighty-three years ago. He served as a home missionary in Wisconsin in 1889, and as a pastor in five states.

HOW Can a Christian Have Victory?

▶▶▶ By Rev. C. E. Davis

MUCH HAS BEEN WRITTEN on the subject of the victorious life, and Christians conscious of too much failure in their lives have set out earnestly to conquer sin by following the advice given. But after searching through most of the best works on this subject, and after putting the suggested methods into practice, the often-defeated saint has discovered to his consternation that these "short-cut" systems for victorious living just do not work.

The writers of such books have not intentionally prescribed an insufficient remedy, but they have taken part of the truth and tried to make it do what only the whole truth can do.

For example, some have said "faith" is the key to victory—faith in Christ only, possibly to the exclusion of other truth. Others have listed "grace" as the important factor in victory—grace alone. These certainly have a great part in victory, but there is more truth to consider as a vital part in bringing about victory.

To insert a paragraph here on the repeated defeats of Christians would not help, but rather add to the despair of the discouraged child of God. We are all guilty of living below God's standard of holy living in Christ; and if it were not for the reparative goodness and mercy of God who willingly forgives all who come to Him in true repentance after each sin, who could stand clean in His sight?

THE TRUE CHILD OF GOD, however, does want victory, wants to be clean inside, wants to count for God, and wants to know how this victory is acquired. Let him not cast away his confidence then, for God has made full provision for just the victory that each believer so earnestly desires. But let him not think there is some easy trick that can be practiced as magic in the presence of temptation.

Bookstores have on their counters scores of leaflets and books on the subject of victory's final secret. And since many of the books published are written by men of note, men of deeper experiences in Christ, the seeking Christian thinks he has at last found the solution to his burden of shame and failure, and with a look of hope he buys a copy of the

latest edition on how to have victory.

But does he find the victory he anticipated? My friends, if those who have read could tell what they know, they would say, "Ah, no, I somehow did not discover victory as I had hoped to, in following all that these physicians prescribed."

VICTORY IS NOT FOUND in some one word used like "Open sesame!" Victory is found only in a life lived daily in close fellowship with the Lord Jesus Christ.

That means daily meditation and daily prayer. It means prayer in a closet, not only praying as you go. Christ went apart to pray; so must you. There must be prayer and more prayer, real praying through, until you have touched heaven and your soul is warmed and thrilled with the lovely presence of Christ.

To think that we can live in victory and at the same time live carelessly in our relationship to Christ in the inner closet of prayer and Bible study is only to deceive our hearts. Our cold, indiffer-

ent spirit will not let us think that we have victory; we know in our hearts that something is wrong.

Let there be daily a coming aside in prayer, and let time be spent there until the ice is melted from our hearts, and we begin to understand what victory means.

Why are so few souls won today? The answer is found in the empty prayer closets and the unused Bibles.

Who will pay the cost of victory? Very few. But if you are seeking victory, here it is at your door.

Shall we not then thank God for this life of victory and begin today to seek Him with all our hearts in the inner chamber of prayer and meditation, asking Him for grace to keep us at it each day of our whole lives? If we will, we are assured of victory over sin, and a life of power to win others and pleasing to God.

But if grace be on the throne, what limits can be set to it? If that sin committed upon Calvary has not shut the door of mercy, all other sins together shall not avail to close it. If God can bless in spite of the death of Christ, who may not be blest? Innocence lost, conscience disobeyed and stifled, covenants and promises despised and forfeited, law trampled under foot, prophets persecuted, and last and unutterably terrible, the Only Begotten slain. And yet there is mercy still! What a gospel that would be! The everlasting doors that lifted up their heads for Him are open for the guiltiest of men, and the blood by which the Lord of glory entered there is their title to approach. Calvary has failed to quench the love of God to men; it is the proof and measure of that love.

—Sir Robert Anderson.

Keystone photo



Mr. Davis, for sixteen years a pastor in the Chicago area, is affiliated with the work of Pacific Garden Mission, Chicago.

April, 1947



In the Bowery, New York. Keystone photo

The Mystery of Misery

By Rev. David B. Allen

THE INEQUALITIES of earth have baffled the wisest of sages throughout the ages. Great masses of mankind spend most of their lives in abject misery. Godly people suffer, wicked people sometimes seem exempt. Some have all that heart could want, and others barely eke out an existence. Innocent children enter the world, some normal, others deformed. These things are incomprehensible to the natural man. Only a child of God can find a satisfactory explanation for the mystery of misery.

Of all the men who ever lived none surpassed John the Baptist according to the Lord Jesus' infallible estimation (Matt. 11:11). He was called of God before he was born and was filled with the Holy Spirit from birth (Luke 1:15, 16). He came to introduce the Messiah. His powerful preaching made a tremendous impression on the people and they flocked to hear him. He was fearless in his denunciation of sin and humble in his presentation of the Lamb of God.

John's magnificent ministry, like a meteor flashing across the sky, soon spent itself. For his severe and searching criticism of Herod Antipas, he was thrown into prison (Luke 3:19, 20). While languishing in jail he had ample time to reflect and to review his work as a servant of God. He had baptized and introduced the Christ of God. He had been faithful to the trust committed unto him, yet he was imprisoned. To a man of John's caliber, loss of liberty was misery.

The "why and the wherefore" of the prison sentence no doubt puzzled the Baptist. He had been unusually successful in his work. Why was it curtailed so quickly? He had gotten such a splendid hearing. Why was he now deprived of it? He was making his message felt in every stratum of society. Why was he now laid aside? Was there sin in his life? These questions, or similar ones, probably increased his discomfort.

Mr. Allen is pastor of the Calvary Baptist Church, Hazel Park, Mich.

The more he meditated about the One whom he had heralded as "the Lamb of God," the more he wondered why He had not intervened and prevented the imprisonment. There is no record that the Lord Jesus visited John while he was in jail. If that be true, it doubtless added to the mystery of John's misery.

The disciples of John kept him posted

Can Christians escape suffering and trials?

concerning the activities of Christ. Finally John's questions got the best of him and he dispatched two of his disciples, who, coming to Jesus said, "Art thou he that should come, or do we look for another?" (Matt. 11:3). John was human, and thus doubts and fears assailed him. His disciples returned reassuring John that Jesus was indeed the Messiah, for they had witnessed some of His works.

Finally, as a result of a drunken birthday ball and a dancing woman, John's noble head was severed from his tired shoulders. The Lord Jesus permitted John's ministry to end abruptly—his work was done. John accomplished more in one year than most of us do in thirty-one. The Lord allowed the executioner's ax to decapitate His messenger for reasons of His own.

It is highly improbable that John understood all about his predicament before he reached heaven. Thus we sing, "We'll understand it better by and by."

NOT VERY LONG AFTER the homegoing of John the Baptist another illustrious servant of God made his appearance—Paul, the great apostle to the Gentiles.

This erstwhile enemy of the Saviour labored with unflagging zeal and selfless

determination throughout Palestine and Asia Minor. On his second missionary campaign he crossed the waters of the Aegean Sea to begin a conquest of Europe. Arriving at the Roman colony of Philippi he began to minister to a group of women by the riverside (Acts 16:14, 15). God blessed, and Lydia and her family were saved. Shortly thereafter, on casting a demon out of a damsel, Paul and his associate Silas were dragged through the city streets to the market place. There they were humiliated, reviled, brutally beaten, cast into a dungeon, their feet fast in stocks (Acts 16:18-24).

No doubt Satan slyly suggested to these two suffering servants that they were serving a hard taskmaster and that the rewards would hardly compensate for the lacerated back and bruised feet. They probably wondered why God had permitted them to be subjected to such an unfair trial and such cruel treatment. They could not, at first, see how this suffering could further the gospel.

By faith they accepted their plight as ordained of the Lord, "and at midnight Paul and Silas prayed and sang praises unto God" (Acts 16:25). I fear that had I been with Paul that night he would have sung a solo. Their prayer was heard by God, they were released and were soon on their way, but not before they had led the warden and his family to Christ.

In the case of Paul and Silas the mystery of their misery in the Philippian dungeon was explained by the conversion of the jailer. But Paul later lived two years in prison at Caesarea without there ever being a charge against him that could be proved (Acts 24:27). This inequitable treatment was his until he died. He was sent to Rome in chains, was set at liberty for a short time, was rearrested and beheaded by the sword of Nero the monster.

The sky was silent, the heavens were hushed; God sent no angel to deliver Paul as He had to deliver Peter. Before

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

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ABOUT THE RAPTURE

Paul says that we will meet the Lord in the air (1 Thess. 4:17). Have you wondered just how close to the earth the Lord Jesus will come, when He catches out His saints? There are two Greek words for air, *ἀήρ* (*aēr*), referring to the lower, denser atmosphere, and *αἰθήρ* (*aithēr*), speaking of the pure, rarefied, upper air. A Greek standing on the summit of Mt. Olympus (10,000 feet) and pointing upward would say *αἰθήρ*, and pointing downward would say *ἀήρ*. Paul had a choice between these words. Led by the Holy Spirit, he chose the latter. This would indicate that the Lord Jesus will come within 10,000 feet of the earth.

Paul says the living saints will be caught up. The Greek word is *ἁρπάζω* (*harpazō*), which means "to carry off by force." That teaches us that the Lord Jesus will take the Church out of this earth against the opposition of the devil, and may explain why He comes into the denser atmosphere of this earth, for Satan and his kingdoms are located in this lower atmosphere (Eph. 2:2, *ἀήρ*; 6:12).

The word is used of divine power transferring a person marvelously and swiftly from one place to another. That teaches that the Rapture will catch Satan and the Church by surprise, and that the journey through the atmosphere, the stratosphere, and the regions beyond these, will be so swift that it will all be over before we know it. The word means "to rescue from the danger of destruction." This teaches us that the Church will be caught out before the Great Tribulation begins. The saints will not even be exposed to the dangers of that period of seven years.

Finally, the word means "to claim for oneself eagerly." This points to the great Bridegroom, the Lord Jesus, claiming His Bride, the Church, eagerly.

Thus the Greek text gives some additional light regarding the Rapture.

Frequently a little attention given to the presence of the definite article in the Greek text helps in the more accurate understanding of a passage. The presence of the Greek article identifies, its absence qualifies. That is, the article points out individual identity. The Philadelphia church will be kept "from the hour of temptation" (Rev. 3:10). The Greek word "temptation" is *πειρασμός* (*peirasmos*), the word here meaning "a testing." The definite article appears in the Greek text before this word. It points to a particular time of testing which is to test the whole earth, the Great Tribulation. The present-day Philadelphia church, the missionary church, with the Laodicean church, the apostate church, constitute the sixth and seventh church ages, the last before the Rapture. The former is to be kept from the Great Tribulation by being caught up before that period begins.

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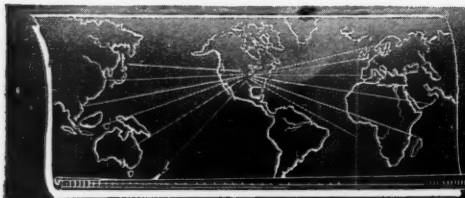
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missions

★ Harold R. Cook



India, near Sri Ramgam Island. Gendreau photo

TWO INDIAS

There are two Indias. First, there is the India represented by the university men, graduates of Cambridge and Oxford and Indian universities; men like Gandhi; Rabindranath Tagore, the great prophet, poet and social reformer; Natarajan, of the *Indian Social Reformer*, and others of this type, men of fine intellect and ability. When we think of this India, we think of the India of the rajahs, with their tremendous wealth and power, their stores of jewels, their palaces. We think of the Taj Mahal, that marvel of artistic perfection, and all the splendid culture and literary and artistic development of the old India.

But there is another India, the India of the underprivileged. A typical Indian village consists of a group of mud houses with their flat roofs. The streets are dirty and wind irregularly among the houses. The houses are without windows. There are no public parks or playgrounds, no libraries, no recreation centers. There may, perhaps, be a small public school. But right on the edge of the village is a

little hamlet, and here are to be found the "untouchables," that great class of India who do not belong to any caste, people whose presence and whose very shadow is a defilement to Hindus.

These people are utterly outlawed; they cannot enter a house, a public building, or even a temple. Even their shadow must not fall on food to be eaten by caste men. They live in a depth of poverty and in an ignorance that we cannot dream of. Perhaps 2 per cent of them can read and write. There is filth, uncleanness, lack of sanitation, and there is deep fear. It is fear bred by generations of oppression.

India is a land of sorrows and grief, a land of sunshine but not of smiles. Life in India is a serious matter.—*The Evangelical Crusader*

MISSIONARY CHILDREN

"For this child I prayed," is the testimony of many a missionary parent's heart.

In a land where children are consid-

ered gifts of the gods (India) and their absence a curse, missionary children are a testimony to the one true God. "We've come to see the white baby," rang in our ears many times as we toured the district. From this strange appearing baby often the conversation turned to another Babe—the Babe of Bethlehem. See the crowds following in the street, gathering at the train windows, or coming to our camp site. "We want to see the white children and hear them talk." The children attract the crowds and the opportunity is ripe to present the gospel story.

Very early in life they become leaders. See the little brown faced ones gathered on the side veranda while a five-year-old missionary child leads the songs, prays and speaks. The prayer of the parents' heart is, "Make them little fishers of men."—Mr. and Mrs. Wayne Saunders, in *Fishing in the Tapti Valley*

EXILED MISSIONARIES WORK IN INDIA

Swedish missions in Chinese Turkestan have been closed by Russian influence and the missionaries driven down into India. Here they have undertaken to preach the gospel to the 300,000 Moslems of the Bombay Presidency. Their ministry has already borne fruit in the conversion of a Western-trained Indian doctor, formerly an ardent Moslem.

These fine Swedish missionaries have also utilized the time of exile from their field to finish the translation of Scripture into Turki, the language of the Tungans of Central Asia. This translation could also be read by some sixteen million Turki in North India.—*The Moslem World*

FROM THE AFRICAN PULPIT

An African evangelist was addressing several hundred of his fellow tribesmen at a week-end conference. His theme was the crucifixion of our Lord. Vividly he portrayed the suffering Son of God as He hung upon the cross, giving His life a ransom for many, yet ridiculed by the mob that gazed upon Him. No detail of the tragic scene was omitted.

As the evangelist finished his description, he quoted from the Second Psalm: "Kiss the Son, lest he be angry, and ye perish from the way."

"When the Lord's work on the cross was finished," he went on, "He bowed His head to receive the kiss of sinners. Have you reached up to give Him the kiss He is waiting for? Hasten, then, 'lest he be angry,' for His head was bowed to receive your kiss."—*Inland Africa*

TWIN IDOLS

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Does the World End in America?

"My little boy is very happy now," writes a Jewish mother from Poland, "and keeps asking whether America has woods and fields as we have here and whether the world ends there. I told him that it probably does not end there, but that maybe one day we may be able to begin a new life there.

"I feel such immense gratitude for your interest in me and my two children that I hasten to express my deepest regards and admiration for your Christian interest. I know it is the Lord Jesus Christ who kindles a flame in the hearts of people making them sensitive to the misery of others. Thank you for all your wonderful parcels.

"Your missionary, Rev. Sergeant, has supplied us with coal and our home is warm now. My little six months' old daughter is happy too. She looks so beautiful in all the things you have sent from Philadelphia.

"My little boy greets you and all the friends and wishes to thank them for the love shown to him and his little sister."

This is a typical letter from a Hebrew Christian sister in Poland who is being helped and into whose life a ray of hope and sunshine has been brought in the name of the Lord Jesus Christ.

In many parts of the world there are thousands like this family—weary, hungry and disconsolate. Your prayerful fellowship with us will be appreciated. Please pray for our ministry, that the Lord Jesus Christ may be made manifest to the sorely distressed remnant of Israel through your love.

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Our magazine, **ISRAEL MY GLORY**,
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been away from Egbe for years has returned recently to make his living by making twin idols.

In past years when twins were born the Yagbas thought that both possessed evil spirits, so they put them to death by leaving them in the "bush" for the wild animals to eat. Later they were forced to put a stop to that deliberate murder, so they allowed one of them to die and they figured that the one which died had the evil spirit.

Now this man is making idols to take the dead twin's place. This idol will be worshiped and sacrifices will be offered to it to appease the evil spirit so that the remaining twin may live.—Harry E. Wagoner

FAMINE IN HUNAN, CHINA

Famine here has been terrible. One of our number took a ten minute walk down the street, starting at our hospital gate, and counted eighty people lying on one side of the street. People came into the city to beg, and some collapsed before reaching here. Every day for two or more months many died on the streets. In August an ambulance went through the main streets three times a day picking up the sick.—Lucinda Gernhardt

HUNGARY'S PRESIDENT SPEAKS

President Zoltan Tildy, of Hungary, is perhaps the first Protestant clergyman to become the head of a European nation. In a recent message to the churches of the world he said:

"Never have the churches had before them a greater opportunity and a larger task than in these anxious times. Millions of avid men and women await the message that will show them the way and illuminate the path into the future. But the churches can only fulfill their task if they unreservedly confess the gospel and proclaim it, if they take upon themselves the lot of the common people in service, self-sacrifice and missionary work."—S. W. Herman, in *The Christian Century*

THE VIRGIN A GENERAL

Quite recently several images of the Virgin located in different parts of the Republic [of Argentina] were elevated, by government decree, to the rank of general in the Argentine army. They now receive the salaries given to generals, which salaries are collected by the local ecclesiastical authorities.—John A. Mackay, in *The Presbyterian*

ESKIMO APPEALS TO SCRIPTURE

One day One-Without-Sense came and asked me if he could not split firewood for the mission to earn something. I said, "You may come tomorrow morning."

He came late. Soon after he had eaten a good dinner he said that he did not feel very well and wanted to quit.

"All right. Come, I will pay you."

"How much do you want to pay me?"

"I will pay you according to your work. You have worked five hours, and you will be paid for five hours."

He thought that was not enough.

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"If you had worked longer, you would receive more."

After having considered the matter a little more, he said, "Is it not any more as it was at the time of Jesus? At that time those who worked only a short time received as much as those who had worked all day!"

"Who told you that?"

"Missionary W." was the answer.—John Hinz, in *The Moravian Missionary*

MISSIONARY LICENSED AS BRAZILIAN PILOT

The following is a translation of an article in a Rio de Janeiro newspaper of November 27, 1946, under the caption, "A Foreigner Obtains Civilian Aviator's License."

"The President of the Republic [yesterday] granted the petition of a citizen of the United States of America, Robert Ralph Standley, Jr., to receive his license as a private pilot, through the Aereo Club of Mossoro. Until just now, the Brazilian 'Code of the Air' excluded all foreigners from enjoying such privileges. However, as the Minister of Aeronautics stated when explaining to the President his reasons for his action in this case, that ruling must undergo a modification so that foreigners may be eligible to take out pilots' licenses according to the discretion of the ministry as it considers the merits of each case.

"Mr. Standley's case is unusual. He has lived in Brazil for more than ten years, has children who are Brazilian citizens, is the owner of a private license granted by his own country, and, what is more, was one of the organizers of the flying activities of the Aereo Club in the city of Mossoro. Mr. Standley, as well as his wife, is an evangelical missionary. He is, therefore, the first Protestant pastor to become a civilian aviator in Brazil."

—*The Message*

RELIGIOUS CENSUS OF BRAZIL

Latest official figures based on a survey of 41,236,315 Brazilian residents in 1946, show registration of 39,177,880 Roman Catholics in Brazil; 1,074,857 Protestants; 37,953 Orthodox Greeks; 101,974 persons without religious declaration; 463,400 Spiritualists; 123,353 Buddhists; 107,392 other religions; 87,330 persons "without religion"; 55,666 Israelites; 3,053 Mohammedans; 2,358 Shintoists; and 1,099 Positivists.—*Light and Life*

BULGARIA'S NEED

Our greatest need in Bulgaria is the Bread of life. The new political order has put religious education outside the school system; ungodliness and sin rule everywhere. Ungodly literature floods the markets. How we need the Bible, gospel tracts and Christian literature!—Pauline Nikoff, in *The European Harvest Field*

There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them.—Alexander Duff.

April, 1947

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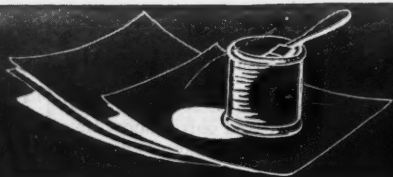
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★ Harold L. Lundquist



DAILY CHRISTIANITY

WE have made our Christianity today in America a one-day-a-week affair, in contrast to the daily Christianity of the early Church and the daily Christianity that is even at the present time characteristic of the Christianity in many foreign lands.

The daily Christianity of the early Christian Church was something more than daily living. It was a daily activity in which they participated in the services of the church and in visiting from house to house.

The daily Christianity of the early Church is described in these words: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

Judge Curtis D. Wilbur, one of the most distinguished citizens of San Fran-

cisco, and formerly Secretary of the Navy in the cabinet of President Calvin Coolidge, made the following statement: "In some of my investigations in early Church history, I discovered that it was the custom among the early Christians to hold a sunrise service every day and that this custom extended over a period of centuries."

Christianity in our missions in foreign lands is a seven-day-a-week affair in contrast to our one-day-a-week program in America. Our Christianity in America is not even a one-day-a-week affair with two-thirds of the members of the churches.

If the early Christians for centuries attended a sunrise service every day before they went to their work, and if the converted heathen in foreign lands can attend services every day, then pray tell what kind of Christianity do we have in America, where we find such vast numbers of Christians who think they cannot attend Sunday school, cannot attend the midweek prayer service, and cannot attend the special evangelistic meetings when they are held for the salvation of

souls?—*The Pentecostal Herald and Way of Faith*

LIMITS OF ALLEGORICAL INTERPRETATION

In a treatise on Christian doctrine Augustine warns his readers against two faults: one is committed when figurative expressions in the Bible are taken in a literal sense, the other when without justification literal expressions are interpreted as figures.

The primary fundamental rule in the matter is that the plain and literal meaning of the passage must have first and chief attention and should control all other interpretations. We can with good cause hold that there is a manifoldness of meaning in Scripture which justifies us in seeking additional significance in its statements, but these must not be pushed to the point where the literal meaning vanishes.

The perils of an unwise allegoricalism can be seen in the teachings of Swedenborg, whose followers in this country are known as the New Jerusalem Church, or the New Church. Swedenborg, a learned scientist and prominent diplomat, received (he claimed) a divine revelation that "all and every part of the Scriptures, even to the most minute, not excepting the smallest jot or tittle, signify and involve spiritual and celestial things" (*Arcana Coelestia*, 1:2).

This spiritual or mystical sense is further elucidated by a "law of correspondences," which means that natural things are related to spiritual things, not by mere analogy, but in actuality. The six days of Genesis mean six stages in regeneration, the four rivers running forth from Eden are goodness, knowledge, reason and science.

Books of the Old and New Testaments whose contents do not fit into this scheme are rejected, so that the Swedenborgian Old Testament loses ten books, and in the New Testament the four Gospels and the book of Revelation alone survive.—*The Christian*

CIVILIZATION, WHITHER?

The civilization we know, the kind of civilization in which men may live as men and not as slaves, was invented in Greece, traveled to Rome, was blotted out there by the empire, went underground in the darkness of the Middle Ages, was rediscovered in England and migrated to the American Colonies. The home of civilization in Europe has been torn to pieces. The torch first lighted in Athens is now in the hands of the American people. This is the most important political fact in our times.—*The Winnipeg Free Press*.

BY GRACE ARE YE SAVED THROUGH FAITH



Not of works, lest any man should boast—Ephesians 2:8, 9

ENDURING INVESTMENTS

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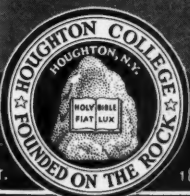
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Photo by Harold M. Lambert

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In faithfulness to its God-given ministry, it bears positive testimony to the integrity and sufficiency of the Holy Scriptures as revealing Christ the only way of eternal life and as constituting God's final and perfect word to man. In loving obedience to that Way and that Word, this Board also stands, an availing testi-

mony *against* that insidious form of unbelief called "modernism," which in our day has so cunningly crept into the Christian Church, spreading through it to many mission lands.

There, this "other gospel, which is not another" has undermined confidence in God's Word, causing many heathen to cast it aside entirely, and giving a stone instead of bread to hungry souls who would find their Saviour.

Missionary minded Christians, however, may place full confidence in this Board knowing they promote only that true Gospel which alone saves, and which Christ himself commanded his true disciples to preach "to every creature."

If you are seeking a Foreign Board, loyal to the Scriptures and to the great commission, we invite you to correspond direct with The General Secretary, Dept. M447.

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FRUITS OF REPEAL

The wets solemnly promised that legalization of liquor would bring financial and social benefits to the nation. After more than ten years of legalized drunkenness we now have:

1. The highest rate of juvenile delinquency in our history.
2. The greatest period of crime in the history of the nation.
3. Venereal diseases so frightful in their prevalence that our foremost health and medical authorities refer to one of them, syphilis, as Public Health Problem No. 1.
4. Jails, penitentiaries and asylums more crowded than ever before.
5. Traffic fatalities more terrible than the statistics of American deaths in battle.
6. Highest tax rate on record.
7. The largest public debt in the nation's history.
8. Sickening spectacles of corruption in government.
9. The gloomiest postwar prospect of public morality that ever confronted our people.
10. Liquor outlets numbering 437,000 with 50,000,000 drinkers.—*Signs of the Times*

HIGHER SALARIES

News dispatches of last month made interesting reading. Day after day reports of an inflation spiral, the listing by Dun and Bradstreet of the highest living cost levels in the history of our nation, the debacle of the OPA, all required an increased measure of real Christianity to preserve our sense of calm. Occasionally we would read a thoughtful editorial inquiring, "What will the poor white collar man do?" The question which has bothered our editorial conscience like the very plague has been, "What will the poor preacher do?"

The answer came in the form of action from congregations which we are told are raising their pastor's salary without any request on his part; mission boards which set a higher minimum level for missionary salaries; and last but not least a substantial increase in salary to the officials of Lutheran church bodies.

Only recently the president of a large metropolitan New York church told us that he personally had seen to it that his pastor was given comfortable parsonage facilities and an increase in salary and then added: "It pays! When the pastor is bothered with financial worries and home inconveniences he cannot do his best work."

May we suggest that laymen ask fellow men from other congregations which have raised their pastor's salary and they will find that the above is not an empty statement. It is true! It pays!—*American Lutheran*.

COCKTAILS

I gathered about me a gang of kids, and I submitted ten words to them—all familiar home words—and asked them which one they heard most often. Among

Moody Monthly

the words were potatoes, coffee, tea, bread—and cocktails. All in unison shouted "Cocktails!" I wasn't surprised. Why would one be? With more than three-quarters of a million liquor-selling places now in the land, and according to a reliable source, more than 20,000,000 homes serving cocktails, it has become the much-spoken word of the American home.

Behold, it is not coming; it *has come*—the Cocktail America. I lived through a generation of the saloon. Then, no woman could enter a saloon, embrace the brass rail, and ever live down the disgrace. But I have lived to see a disgrace a thousandfold deeper.

In one of America's greatest hotels I recently saw a cocktail lounge—I beg your pardon, a "Ladies' Cocktail Lounge"—the largest drinking place I have ever seen in my more than four-score years. The managers told me their average daily customers totaled three thousand. America's death is in that pot.

I asked seven preachers whom I came upon by chance, how many of them had used their pulpits to smash the liquor trap during the past twelve months. Not a one. I tried the past two years on them. The same replies. Somehow I got the impression from them that there wasn't anything worth fighting for any more.

"The man who hasn't found something worth dying for hasn't found anything worth living for."—*The Liberator*.

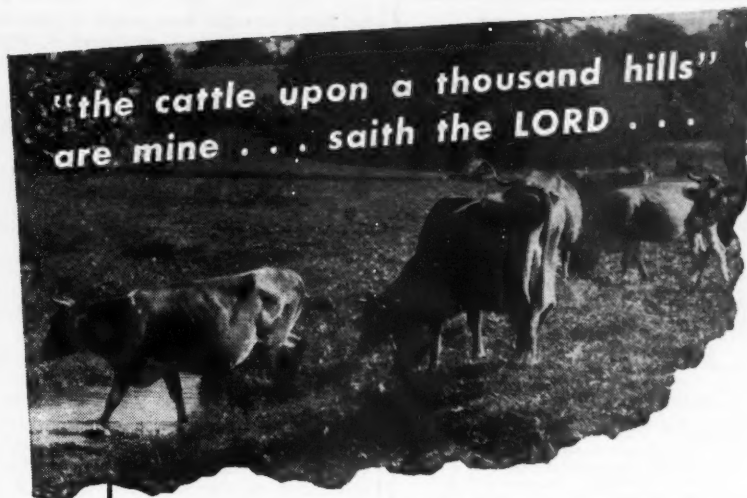
HOW TO GET IN!

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silk and with sacks of gold, with precious stones and jewels rare, with vessels lovely beyond compare. I urged my camel with angry din; I pressed my camel to enter in; but far too large was his loading high, he could not pass through the needle's eye. I rode the camel a night and a day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. . . . I groaned, for I did not have enough, so I took from the camel the bulkier stuff; and with gold and gems I would fain get by—still the camel stuck at the needle's eye. . . . Then I left the camel alone outside, and all by myself the entrance tried; but with all my pockets stuffed, alas, the needle still would not let me pass. . . . So at length I threw all my wealth away, and sank upon lowly knees to pray. I begged the Lord to forgive my sin, and to let a poor traveler enter in. Then, lo, the marvelous needle's eye grew to an entrance wide and high. And, proud and glad, in a beggar's dress, I passed through the portal of happiness. But where the camel decided to go, I did not care, and I do not know.—Amos R. Wells.

THE BIBLE IN GERMANY

Olivier Beguin, the American Bible Society's secretary in Geneva, after a trip through Germany last fall, summarizes the situation in these graphic words: "Everywhere I heard the same phrases,

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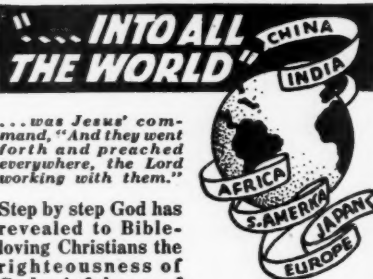
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that Bibles have been 'like a drop on a hot plate,' so eager were people to possess them for themselves whenever a few should be made available in any community."

Germany's hunger is for whole Bibles, although New Testaments are joyfully received. Almost every child in Germany of grammar school age is ignorant of the Old Testament unless his parents have been able to teach it to him secretly. The Old Testament met the full fury of the Nazi's destructive power as being a Jewish book, but the churches of Germany have been trained to use the whole Bible and nothing else will fully satisfy their hunger now.

To supply Germany with Bibles is a truly colossal task, and yet it is one that should be speedily done. At present there seem to be no obstacles to the widest possible distribution. One Christian leader from America who surveyed the situation last summer said that the educational offices in many great cities told him that they would place as many copies as America would send.—American Bible Society.

HOW IS YOUR MENTAL DIET

How tragic that so many Christian people seem to be entirely unaware of the world of good books that—if given a chance—would transform them from uninformed and dull Christians to enlightened and radiant Christians.

In a sermon by the late Dr. W. B. Hinson on "A Grain of Wheat," that outstanding preacher appealed to his young people in these words on one occasion:

"Why, you young people, sometimes you almost drive me mad as I think of the great books you might read that would make you heroic in soul, that would fortify you for the great struggle of life, that would put nerve in you, invigorate and help you to stand four-square to all the world; and yet you will not read them. But you find your mental nourishment in magazines bestially illustrated and damnably suggestive; and you sedulously gather the mica that is worthless while you neglect the gold that is of such high value."

A revival of reading of good wholesome literature would go a long way to counteract the influences that are making for superficiality in our Christian living and Christian service.—*Evangelical Beacon*

HE HEARD HIMSELF

An English preacher speaking over the British Broadcasting Company recently had part of his sermon recorded by the studio. So shocked was he when the record was played and he heard "himself as others hear him" that he wrote a confession to the *London Times*.

"All sorts of queer solecisms and odd pronunciations fell upon my astonished ears, and the experience was both interesting and humiliating. I shall do my best to correct the more obvious faults. . . . So many of us have acquired pulpit drones and other tricks of speech that

the man in the pew finds distracting and offensive."

The English preacher went on to make the recommendation that every diocese should possess a recording apparatus, and that every preacher should be compelled to listen to one of his sermons once a year.

A British magazine makes the assertion, "Laymen will assuredly endorse this suggestion!"—*Evangelize*

Editorials

[Continued from page 532]

the false, pagan, and idolatrous religions of our world.

This is only one of the many ways in which the stage of the whole world is being prepared for the advent of that great deceiver himself, Antichrist, and for that tragic day when men, under a strong delusion, will believe a lie.—W.M.S.

"In God We Trust"

How many of us have seen on the coins which jingle in our pockets the significant expression of faith, "In God We Trust," seen it so often that we are hardly aware of these precious words, or of how they came to be placed on American currency.

In November, 1861, as the clouds of the Civil War were growing darker, M. R. Watkinson, of Ridleyville, Pa., wrote to President Lincoln, suggesting that we as a people should give some more definite expression to our faith in God, to whom the North was praying for ultimate victory.

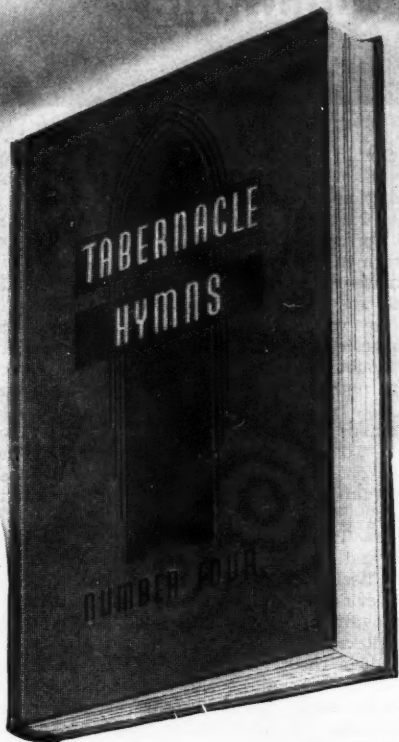
Mr. Lincoln, in his own mind approving the suggestion, passed on the letter to the Secretary of the Treasury, the famous Samuel P. Chase, who, shortly after, in a letter addressed to James Pollock, Esq., director of the Mint in Philadelphia, said: "No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins."

The first coins bearing this inscription, which has been used ever since, were the two-cent pieces first issued in April, 1864. —W.M.S.

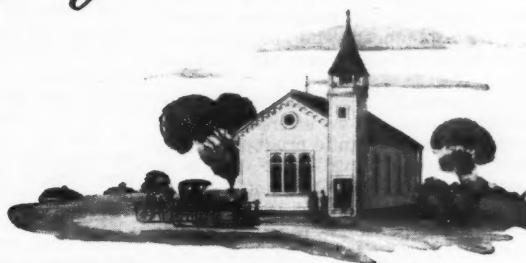
Early American Ideal of Education

The second clause, under "Rules and Precepts That Are Observed in the College," set forth at Harvard in 1643, is worth writing in our Bibles and worth repeating to ourselves and to others. These rules are to be found in one of the most remarkable manifestoes of the seventeenth century, called *New England's First Fruits*. The second rule reads as follows:

"Let every student be plainly instructed and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life, John 17:3, and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning, and seeing the Lord only giveth wisdom, let everyone seriously set himself by prayer in secret to ask it of Him. Prov. 2:3." —W.M.S.



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Practical and Perplexing Questions

★ Nathan J. Stone

NAMES OF GOD

Mrs. H.T.B., Calif.

Question: What is the meaning of the names of God, Jehovah of hosts and *El Elyon*?

Answer: The name of Jehovah of hosts refers to God in His ordering of the universe as distinct from its creation. It suggests God as the One who has all the material forces and spiritual agencies of the universe at His command. As Jehovah of hosts He is also the captain and defender of Israel, His people. For illustrations of this see II Samuel 7:26; Psalm 46:7; Zechariah 2:9, 11; 4:9. The word "host" in this name also suggests the hosts of angels who constantly attend Him and carry out His purposes (Rev. 12:9).

The name *El Elyon* first appears in Genesis 14:18. It is uttered by Melchizedek, the Canaanite priest-king. It is characteristic of this name that it is uttered also by the king of Babylon (Isa. 14:14). The book of Daniel, which deals with the times of the Gentiles particularly in relation to Israel, also uses this name. It is especially noteworthy in Daniel 3:26; 4:17, 24, 32, 34 in which Nebuchadnezzar finally recognizes the Most High God as *the one and only God*.

It evidently has something to do with the heathen, and particularly suggests that Jehovah is above all the gods of the earth. It is not meant, of course, that there were other gods at all as having any existence, but that some heathen did recognize Him either above, their own gods or as God alone, and that He rules over all the heaven and earth forever. Elsewhere this name appears in such poetic portions of the Bible as Deuteronomy 32:8; Psalm 67:3, and is sometimes used in conjunction with Jehovah.

—P&PQ—

THE MEANS OF SALVATION

J.E.C., Chicago, Ill.

Questions: (1) Can you reconcile for me such passages as John 3:16; Ephesians 2:8, 9, and James 2:14-17? I hear some claim that faith alone does not save unless there are good works and an upright life. (2) Will the moralist be saved who believes his good works will save him?

Answer: John 3:16 clearly implies that salvation is God's gift and that the sole condition of obtaining it is simply taking the gift in faith. Surely it is inconceivable that a gift of such infinite worth could be secured by anything that man could do, either apart from it or in addition to it. All this is stated more explicitly in Ephesians 2:8, 9. This cer-

tainly rules out works as a factor in securing salvation.

However, there is no contradiction between this passage and James 2:14-17, which simply insists that good works are an evidence of our faith before men. It is stated that Abraham's works were the evidence of his faith. His faith was not an empty profession without any value for salvation. It is therefore suggested in James 2:24 that we may well doubt the presence of saving faith where not accompanied by good works.

It is further clear from Romans 4:5 that salvation is by faith alone: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

To be saved is to be born again. To be born again is to have new life, and certainly new life ought to express itself by words and deeds which are an evidence of that new life. Being born again by the operation of the Holy Spirit, a believer should bring forth the fruit of the Spirit (Gal. 5:22-24).

It is to good works and not *by* good works that we are saved, according to Ephesians 2:10. The view that we may be saved and lost again is disparaging to God's sovereign grace and to the work of the Holy Spirit in begetting us anew. Certainly a Christian should live an upright life as the evidence of genuine faith, but this cannot mean absolute sinlessness or perfection.

(2) We need scarcely say then that morals cannot save anyone even if he thinks or believes it can. Nicodemus was a moralist to whom the Lord Jesus said, "Ye must be born again." Isaiah, after his great vision of God's sovereign majesty and holiness, recognized his own righteousnesses as only filthy rags. It is inconceivable in the light of such an amazing event as the cross that any person could be good enough to stand on his own merits before God. Such a view is either ignorant or presumptuous. It would render unnecessary the cross of Christ. Romans 1-3 clearly shows all people, of every sort and condition, as sinners before God and standing in need of a Saviour.

—P&PQ—

CHRIST AND OUR SINS

L.M., Hammond, Ind.

Question: Our sins, the sins of the whole world, were laid upon Christ at Calvary, but where are they now? Can they still be on Him now that He sits at the right hand of the Father? If the unbeliever's sins are on Christ, when are they cast upon the unbeliever?

Answer: There is confusion here of two very different matters. It is true that Christ bore our sins in His own body on the tree (I Pet. 2:24); that He was made

sin for us who [Himself] knew no sin (II Cor. 5:21); that He is the Lamb of God who taketh away the sin of the world (John 1:29). This only means that His atonement is sufficient for the sins of everyone.

Conceivably everyone could be saved. But actually only the sins of those who believe are laid upon Him. It is true then that sins are either on Christ or on the unbeliever. They never leave an unbeliever; they always remain upon the one who persists in unbelief.

As for the thought that since the Lord Jesus is seated at the right hand of God the Father in heaven He does not bear sin there, it is difficult to make such metaphysical distinctions in One who, because He is God and eternal, has really neither past, present nor future. Jesus Christ is the same yesterday, today and forever (Heb. 13:8; Rev. 1:8). He is constantly forgiving sins, and by virtue of Calvary, He bears their guilt in our stead.

Such expressions as: "Thou hast cast all my sins behind thy back" (Isa. 38:17); "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12); "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19), are emphatic and vivid figures of complete forgiveness, and separation of sin and the sinner from judgment through faith in Christ's bearing our sins for us. It is worthy of note that the symbol of the Lord Jesus Christ in the book of Revelation is a "Lamb as it had been slain" (Rev. 5:6, 9, 12). He is eternally the "Lamb in the midst of the throne."

—P&PQ—

BLOTTED OUT OF THE BOOK OF LIFE

E.J., Va.

Question: Referring to the statement in the January issue of MOODY MONTHLY concerning the blotting of names out of the book of life, how could an unbeliever's name *get into* the book of life? If the Godhead has known from the beginning who were to be the elect, the ones saved, why were names placed in the book of life on a contingency?

Answer: To repeat part of the answer given in the January issue, the blotting of names out of a book of life is a figure of speech of ancient usage. Thus Psalm 69:28 states: "Let them be blotted out of the book of the living . . ." This is further explained by Revelation 22:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part *out of the book of life, and out of the holy city*" (italics ours).

Surely, in the first place, there is no *literal* book of life in which God writes names with literal pen and ink. In the



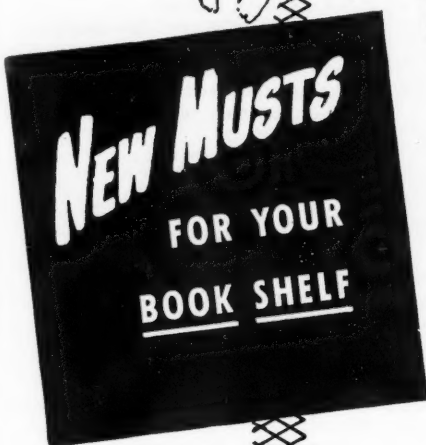
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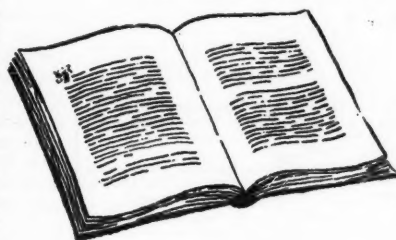
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second place, such names as are said to be blotted out and taken out are not actually in. It is a figure of speech. Thus Psalm 69:28 continues, "and not be written with the righteous."

Revelation 22:14 further suggests this when in stating, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," it implies that potentially or hypothetically, and from the human standpoint, all may, by meeting God's requirements, have that right. In that sense all who do not meet God's requirements are blotted out or denied that right. Again, it is simply a figure of speech from the human standpoint and they were never really believers, as Revelation 22:15 clearly shows. The answer was given, as a matter of fact, to refute the notion that those once in the book of life by God's sovereign grace and purpose would ever be blotted out, to the disparagement of that wonderful grace.

—P&PQ—

THE TEN TRIBES

W.H.L., Moscow, Idaho

Question: Where is Israel now, that is, the ten tribes? Surely they must be in existence somewhere, since the Bible speaks of the reunion of Judah and Israel in Jeremiah 30:1-3 and in Ezekiel 37 and 47.

Answer: It is impossible to say at the present time where the ten tribes of Israel may be in existence. There is a theory, held by comparatively few within the Church, that the British are the ten tribes, at least that they are Ephraim, while Americans of Anglo-Saxon descent are somehow descended from Manasseh. This so-called "Anglo-Israel" theory has no basis whatever in the Scriptures or historical fact, and seeks its support in the allegorizing and wresting of many scriptures.

There is some difference of opinion as to whether any ten tribes are in existence or are even really necessary to fulfill the predictions of Jeremiah and Ezekiel. First of all, it must be remembered that when the division of the kingdom occurred the priests and Levites in all Israel came to dwell with the two tribes of Judah and Benjamin. In addition to these, there were those who "out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem" (II Chron. 11:14-16). Many more must have joined the kingdom of Judah as wicked rulers succeeded one another in the northern kingdom, frequently characterized by the name Ephraim. See also II Chronicles 15:9-15, which declares that many, an abundance, even out of Ephraim and Manasseh joined the kingdom of Judah and became part of it.

No doubt many people of the ten tribes were left in the land when the captivity occurred and were to be found there long after II Kings 21:12. We are told in Ezra 7:7 that there went up with Ezra to Jerusalem "of the children of Israel," as well as priests and Levites and singers. It is quite possible that many of the captivity of the ten tribes maintained their identity even up till the

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time of the captivity of the two tribes, and could well have joined themselves with Judah at that time, since Assyria became part of the Babylonian and succeeding empires.

It is evident and justifiable, therefore, that the apostle Paul regarded the Jews of his day as Israel and not as Judah only. See especially Romans 11:7, 26-31, which includes the Jews of today as *all* Israel. James also (1:1) addresses himself to the twelve tribes scattered abroad, and must have thought of the Jews of his day as including the twelve tribes and as all of Israel that existed nationally.

As for the fulfillment of the prophecies concerning the reunion of the two and ten tribes, first of all, the division of the kingdom was regarded by patriot and prophet as one of the most tragic events in Israel's history. To both Jeremiah and Ezekiel especially, who lived in the time of Judah's captivity, this tragic event of the kingdom's division was comparatively fresh. Thus they could hardly conceive of the fulfillment of God's purpose in His kingdom without a reunion of all the tribes. They spoke in terms of the circumstances and events of their day, just as the prophet Isaiah frequently spoke of God's enemies till the end of time in terms of the enemy of God and His people in his day, namely Assyria (Isa. 8:7; Micah 5:5-7).

It is quite possible, then, under this view, that a united Israel, now recognizing their own Messiah, restored to their own land, and truly worshiping and serving God, may fulfill in the *ideal* sense the above prophecies. And this may be all that is necessary for its fulfillment, even though the prophecies are expressed in such complete detail and names of tribes. Much more could be said to sustain this view.



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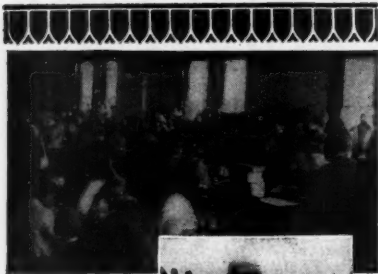
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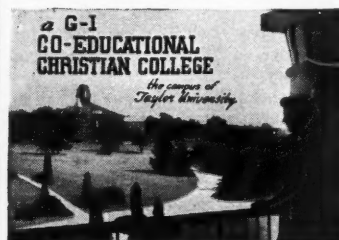
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April 20

THE KINGDOM STRENGTHENED AND ENLARGED

II Samuel 5:6-10, 17-25

Memory Selection: *David waxed greater and greater; for the Lord, the God of hosts, was with him.*
—II Samuel 5:10

DAVID was the great king of Israel. His life and reign are of unusual interest and the Bible gives much information about him. In the rapid survey of Israel's history which we are making in our lesson series, we have just this one lesson on David's reign and that is concerned more with the nation than with its king.

This unique man was by God's choice placed over Israel. At first he received only the allegiance of the southern division of the kingdom, Judah (see II Sam. 2:4). But by showing himself friendly (Prov. 18:24) he won the hearts of the people of the north, Israel, and they too recognized him as king (II Sam. 5:1-5).

Thus united, the kingdom was ready to move forward, by the blessing of God—and that is the story before us in our lesson.

I. The Lord Was with Them (vv. 6-10).

The verses immediately before our lesson tell of the coming of Israel to Hebron to crown David as their king. This gathering of the nation took place before the conquest of Jerusalem, which for some reason had not yet been taken from the Jebusites.

A united people! How important that is in the affairs of the nations. Nothing is more disturbing or a greater hindrance than internal friction. We ought to deal quickly and decisively with any group or force in the life of our nation which is clearly divisive or disloyal.

Think, then, how important it is that God's people in the Christian Church stand together in undivided loyalty to Christ, our King, and in loving devotion to one another.

Jerusalem, which was to be the "city of David," and which figures so prominently not only in history but in prophecy, had to be wrested from the hands of the heathen Jebusites, and be established as the sacred city and the capital of the Jewish nation.

Note that the kind and considerate king was not a weakling. He knew how to fight and to win. Verse 8 is difficult

to interpret, but evidently does not mean that David was cruel. The Jebusites taunted him by saying that their blind and cripples could hold the wall against David's men. Then they doubtless put their best soldiers on the wall, and David said to his men, "Let us take these cripples."

We see in verses 9 and 10 that David was not only a fighter, but also a builder. He began then the development of Jerusalem, the great city of which we are yet to hear wondrous things.

II. The Lord Delivered Them (vv. 17-21).

The Philistines, Israel's constant enemy, had control of much of the land west of the Jordan. As soon as they heard that the people were now united under a young aggressive king they laid plans to destroy his power almost before he could start.

It was a clever piece of military strategy, one not infrequently used by the enemies of the Lord's work today. When God's people get together and begin to work for Him, the enemy is quick to attack in one way or another to hinder their work for God. Let us be on guard!

The Philistines were clever, but they reckoned without God. David was smart; he counted God into his plans. He asked the Lord what to do and the answer was, "Go up. I will certainly deliver the Philistines into thy hand," and He did!

We may well learn the lesson that prayer, consultation with God, must come before any successful campaign for Him. Inquire of Him to be assured of victory.

Note also here that there are battles in which the Lord expects us to go up boldly right into the face of a mighty enemy, and take the victory by faith!

Sometimes we are afraid to meet the enemies of the cross with boldness, choosing rather to compromise for the sake of peace. It never works. That is the way of defeat.

III. The Lord Went Before Them (vv. 22-25).

Defeated once so decisively that they had to run away from their sacred images (v. 21), the enemy rallied for another attack.

It is ever thus—and foolish is the Christian who thinks that one victory wins a war. After spiritual victory Satan redoubles his efforts and strikes while the believer is resting on his laurels—if he is foolish enough to do it. Here again we say, be on guard!

Observe that the Lord worked differently this time. David inquired again, but this time the word was, "Thou shalt not go up." Israel was to come up from the rear of the Philistines, and not to attack until the wind in the treetops told

that God had gone before to smite the enemy.

There is a time for straight out frontal attack on the enemy. There is also a time when God wants us to stand back and watch Him work out our deliverance. Sometimes that is harder to do than to attack, but we must obey His word.

How shall we know which to do? By asking God. Prayer must always precede action—and then action will be right!

April 27

NATIONAL GLORY AND DECAY

I Kings 3:5-9; 5:13-16; 11:4-9

Memory Selection: *Trust in the Lord with all thine heart; and lean not unto thine own understanding.*
—Proverbs 3:5

SUCCESS or failure in life is determined by the measure of a man's devotion to God and obedience to the will of God. We speak now of real success, not according to the ideas of the world. We are concerned with what a man is and what he does for God, not with what he may happen to possess.

Solomon had properly opened his reign by going to Gibeon to offer a thousand burnt offerings because he "loved the Lord" (v. 3). Having returned from his day of worship, he had fallen into a deep sleep when God spoke to him saying, "Ask what I shall give thee." It was an unusual offer, a kind of blank check that God gives only to those whom He can trust to fill it out right, as Maclaren suggests.

The life of Solomon falls into three divisions, corresponding to his early manhood, middle life, and old age. It moves from glory and blessing to tragedy and judgment.

I. Wise Youth (3:5-9).

We use the word youth to cover the early years of Solomon's reign. He was now a young man, but the godly background of his rearing and his faith in God showed now in his choice of wisdom as God's greatest gift.

Sometimes we wish God would give us such an opportunity. "That is just what He has done. He has appeared to you, not in dreams, but in broad daylight, and by His Son Jesus Christ has said as plainly as He could, 'Ask and it shall be given you.' He has repeated it three times, saying, 'Ask, seek, find.' And then He has returned to say, 'Everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.'" We have no right "to say that Solomon was more favored than we. We are more favored than he. If we are not, it is because we ask not. If we lose peace and joy, happiness and heaven, it is all for want of asking" (Joseph Hammond).

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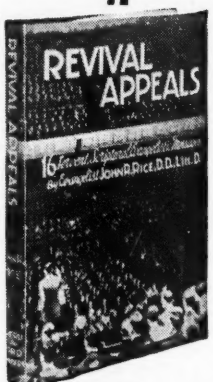
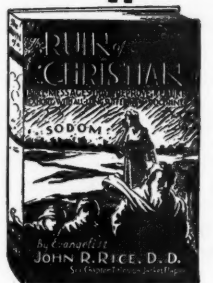
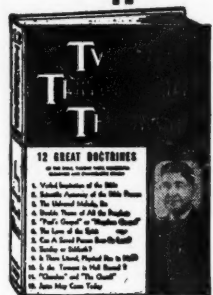
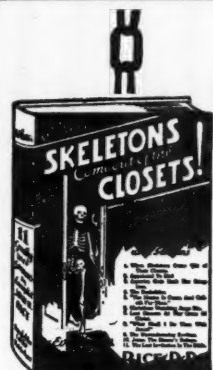
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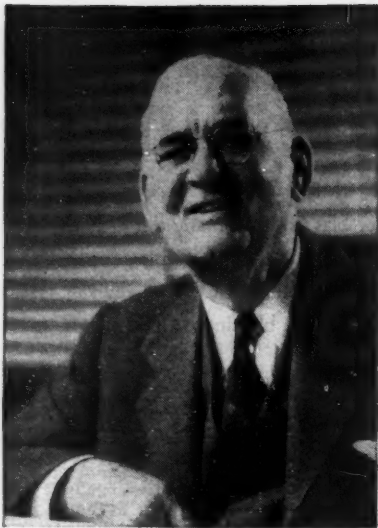
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The noble and intelligent choice of Solomon has been much admired, and rightly so, for he chose the greatest gift that could come to any man, "an understanding heart." He might have asked for money or power, but with the lack of wisdom to use them properly they would have been a curse to him and to others. Long life is but a continued blight to a foolish man, for it only extends the time of his folly.

All things in the way of possessions must be outside of a man, therefore they may be lost or misused. But what he is and what he has in his heart, these are what make a man worth while. Solomon showed the beginning of wisdom when he chose, above all things, an understanding heart.

II. Strong Manhood (5:13-16).

The temple of God which David had wanted to build was, by God's own decree, built by Solomon. Such a tremendous undertaking called for much in the way of men and materials, and Solomon demonstrated his great capacity as a builder in bringing the project to a glorious conclusion.

He also built great cities (I Kings 9:17-19), and organized his government (4:1-28) together with powerful, armed forces (10:26). All this required much money and man power, which the king took by levy from his people. As long as he walked in the way of the Lord he prospered, and his country grew in standing and in riches.

God is interested in the men of this world who are gifted with ability for mighty projects and extensive organization. The Lord is ready to bless such men in our day, and use their gifts and their money for His glory (see the life story of Henry P. Crowell—*Breakfast Table, Autocrat*, published by Moody Press).

The sad thing is that such power is often too much for the spirit of mortal man, and he becomes proud, arrogant and self-willed—and then God has to turn away from him.

Solomon's choice of wisdom had "pleased the Lord" (I Kings 3:10) and God had blessed him. But note the qualifying word "if" in verse 14. Solomon failed God in his later years as king. The tragic results are written for all to read. That way none of us should ever go. The lesson is plain—faith takes blessing from God; unbelief brings failure and sorrow. Let everyone that thinketh he standeth take heed lest he fall.

III. Sinful Old Age (11:4-9).

It would seem that a man who knows the Lord should grow in grace and become even more intimate with God as he grows old. One might expect that the passing of years should mellow and sweeten life. But sad to say, it is often not the case.

When Solomon was old, he went after false gods. How tragic! Little wonder that one of the saintliest men this writer ever knew prayed constantly as he went on into his eighties, "Lord, keep me from ever becoming a wicked old man." Other old men and women (yes, and all of us) could well pray the same prayer.

So it became necessary for God to wrest the kingdom out of the hands of

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the great Solomon, and Israel goes on to its history of a people divided, of disobedience to God, and of ultimate judgment. Of that we shall see more in the weeks just ahead.

May 4

SOURCES OF NATIONAL CONFLICT

I Kings 12:1-5, 12-15, 19, 20

Memory Selection: *A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor.*—Proverbs 29:23

HE did evil, because he prepared not his heart to seek the Lord"—this is the divine epitome of the life of Rehoboam the king as given in II Chronicles 12:14.

The destiny of the people hinged on the choices of their ruler, so they went down into confusion and sin because of his bad leadership.

Here we have magnified anew the great importance of making right decisions for ourselves and for their influence on others.

Life is full of choices, and the decisions we make determine our destiny both in this life and in the life to come. Since the great issues of our life may hinge on the simplest of choices, it is obvious that we need guidance at every point and in every moment of life.

The counsel of men, the right impulses which are born of good breeding, the light of knowledge—all these may help us to make right choices. But since there is only One who has all knowledge, who can see the end from the beginning, who has all the power to make His decisions effective, it is obviously folly of the highest degree to do without His holy guidance, especially since God is willing to give it without money and without price even to the humblest believer.

Let us not follow the foolishness of Rehoboam. Let us seek first God's kingdom and His righteousness, and then we are assured that everything else shall be added unto us (Matt. 6:33).

The picture before us is astonishingly up to date. People were crying for relief from tax burdens. One group of leaders counseled moderation; another group, said in effect, tax them all you can and keep on spending. The king, who in a monarchy had the final decree in his power, replied to the plea of the people with sarcastic indifference to their need, and the ten tribes revolted.

Three things stand out in our lesson.

I. A Friendly Request (vv. 1-5).

Governments exist for the people, not the people for the government. Political leaders seem to forget this axiom and begin to rule as though they need not listen to the reasonable pleas of the people. Tax burdens rise, regimentation of the life of the nation takes place, and sooner or later the people rise to overthrow the government. It happened in Rome; it was back of the French Revolution; it brought an uprising of the serfs of Russia; it can and will happen elsewhere if men who rule do not listen to reason.

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Rehoboam made at least one wise decision—to wait three days before speaking and to seek counsel. He needed this, for having been brought up in the palace of Solomon without proper training for his place as king, he was quite unable to make immediate answer to their request. Incidentally, we note that much of the folly of Rehoboam is chargeable to the neglect of his father to rear him properly. May that terrible thing never be said about you and me regarding our children.

II. An Arrogant Refusal (vv. 12-15).

The picture of the two groups of advisers is a most graphic one and should afford the teacher an excellent opportunity to show young people especially, how important it is to heed the counsel of their elders. Even so, youth stands today at the fork of the road. Let us in all kindness, love, and tact seek to help them choose the right way.

Note the arrogance and pride of the young men and their king. They were not content to make a simple denial of the request. They did not have sense enough to temper the bitter disappointment of the people by an expression of regret. No, they had to use the foolish whip of caustic words and harsh judgments—what folly! Let us learn a needed lesson from their failure.

III. The Inevitable Revolt (vv. 19, 20).

There is a limit to what men and women can bear—an end to their patience and their loyalty.

People, long submissive, ultimately come to the point where they think, and when they do, dictatorial rulers tumble from their self-made thrones. Would that the people of the earth realized the power which they have and that they would use it for the glory of God.

Rehoboam felt the power of the people who revolted; others have followed him, for it is still true in the world that the rulers "do evil" because "they prepare not their hearts to seek the Lord."

Jeroboam, who had awaited the arrival of this crucial hour in anticipation of taking his place as the king of the ten tribes, was ready, and was at once chosen as the leader of those who withdrew from the rule of the house of David. Rehoboam's sin brought this about, but it was also in the counsels of God (v. 15).

As Alexander Maclaren expresses it, "The historian draws back the curtain. On earth stand the insolent king and mutinous people, each driving at their ends, and neither free of sin and selfishness. A stormy sea of people, without thought of God, rages below, and above sits the Lord, working His great purpose by men's sin. That divine control does not in the least affect the freedom or the responsibility of the actors. Rehoboam's disregard of the people's terms was 'a thing brought about of the Lord,' but it was Rehoboam's sin nonetheless."

Is it not a comforting thought to recall that back of the confusion which men have created in their efforts to rule the world, God stands in the shadows watching, watching and waiting for that

day when the Prince of Peace, His Son and our Saviour, is to come as King of kings and Lord of lords to reign forever and ever. Blessed day! May it come quickly!

May 11

BEING LOYAL TO TRUE RELIGION I Kings 18:20, 21, 30-39

Memory Selection: *Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.*—I Kings 18:37

God meets the challenge of unbelief and sin through the ages in its different forms. In the days of Elijah it was the awful power of the false religion of Baal which threw its pall of heathenish immorality over the people.

The prophet was God's man of courage in a day of unbelief and sin. To be courageous means to steadily meet perils of which one is deeply conscious, doing so because of the call of duty. Courage holds a deeper and nobler meaning than bravery, carrying with it the idea of moral strength and, in the case of the Christian, faith in God as one devoted to His cause.

The account of the conflict with the prophets of Baal on Mount Carmel is a dramatic and instructive story. It shows that when God's man meets God's enemy there is an open, above-board, honest victory in His name and for His glory. There is

I. Nothing Hidden (vv. 20, 21, 30).

The appeal to Israel cut no corners and made no compromises. They must choose between the true God and the false Baal. They could not hold to both or halt between two opinions. The same is true today of our relationship to Jesus Christ.

The direct challenge at Mount Carmel follows the same pattern of out-in-the-open dealing with the problem.

Men whose deeds are evil love darkness rather than light. God does not have to work in the dark. All of His workings are in the open sunlight. Everyone is welcome to "come near" and see what is done.

Elijah knew God and he acted like God's man. What a tragedy it is that not all of God's servants have followed his example. If we had the open and above-board dealings of Elijah in the affairs of our churches, we might see more of the fire and power of his ministry.

Certain it is that the administration of church affairs which has to be carried out in hidden corners by whispered conversations and by secret manipulations behind the scenes is not God's work at all, it is the work of man.

II. No Favors Asked (vv. 33-35).

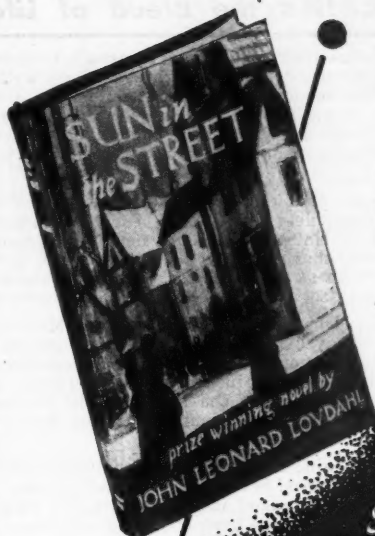
Elijah rebuilt the altar himself. He asked no help of the unbelieving prophets of Baal or of apostate Israel. How old-fashioned he seems in this day when so much stress is laid on a false unity of the faiths, and there is so much solicitation and acceptance by the church of the help of unbelievers in financing the supposed work of God.

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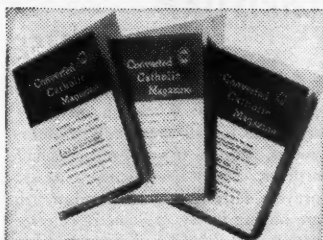
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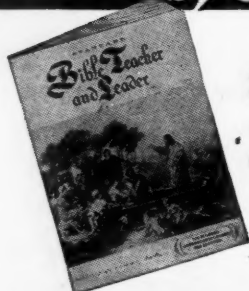
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Note also that Elijah invited his enemies to make the answer to his prayer more difficult by pouring water on the sacrifice. This was not an act of bravado; it was for the purpose of demonstrating that there was no fraud. He was willing that the enemies of the truth should make the demonstration more difficult if that would be to God's glory.

There is a delightful old-fashioned flavor about that act, too, in these days when men are frequently willing to compromise with unbelief and even with sin, in order that the work of the church may be carried on without too much difficulty. Here again we have an explanation of the lack of spiritual power in our times.

The victory which came was a glorious testimony to the living reality and the infinite power of God. It left

III. No Glory to Man (vv. 30b-32, 36-39).

A man of bravery usually wants recognition for himself, while the courageous man asks only that the cause for which he fights shall be successful.

Elijah had long since demonstrated that he was absolutely fearless, and sought no favor or glory (read the entire story). Now in the tenseness of this moment, he carefully rebuilds the altar of the true God (v. 30), makes it a testimony of unity to a divided Israel (v. 31), and he does it all in the name of the Lord (v. 32).

His prayer (vv. 36, 37) is a profoundly simple expression of a complete faith in the true God and His power, on the part of a man who recognized himself as being only the divine servant. He made no plea that God would vindicate him or his ministry, but he did plead that the name of the Lord should be honored in the midst of an unbelieving people.

"The fire of the Lord fell." The lying prophets of heathendom were routed. Many recognized Jehovah as the true God. While Israel did not long remember the lesson learned here, the story has continued as a testimony that will strengthen the people of God as long as time continues.

One cannot turn from this blessed lesson without expressing the heartfelt wish that the fire of God might fall anew today—in cleansing power, and in that gracious endowment of spiritual grace and empowerment which the Church, its pastors, its leaders and its people so desperately need today. O Lord, let the fire fall!



Wonderful Words of Life

[Continued from page 537]

took a sudden and dramatic part in the Temple ritual, they were dumbfounded. Perhaps the words of Psalm 118 had scarce died away—"Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord"—when Jesus "stood and cried, saying, If any man thirst, let him come unto me, and drink."

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There were some standing by who immediately exclaimed: "This is the Christ!" and the words were not lost on the Levitical guard. There could be no other interpretation of that loud cry. Jesus of Nazareth was offering Himself as the answer to Israel's yearning. He was offering Himself as the only satisfaction for human need.

And the guard lost all zeal for their task, and risked the wrath of the chief priests by returning empty handed. The words of Jesus had made them His prisoners. They were powerless to touch Him in the light of what He had said.

And if these men in their unbelief could marvel at His words, faith may do more, for faith may prove them true. Borrowing the language of the prophet, those who receive these words of life may say: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

For Christ does indeed claim to be the only satisfaction of our thirsty hearts. He still lifts up His voice against the background of our religious systems and proclaims their inadequacy to give what they promise but have no power to give. He invites men and women to come to Him and to drink; and the full wonder of His words is only known when we respond, for then we prove their reliability, and His life flows through us and from us for the satisfaction of our own souls and for the enrichment of others.

*"O word, of words the sweetest,
O word, in which there lie
All promise, all fulfillment,
And end of mystery!
Lamenting or rejoicing,
With doubt or terror nigh,
I hear the 'Come!' of Jesus,
And to His cross I fly."*



The Mount of the Law

[Continued from page 543]

as transgression. It was added that transgressions might abound.

One who visits Sinai cannot help but think of that majestic, rugged law, written on tables of stone. And when one considers his inability to obey that law, he realizes how true it is that the law worketh wrath. Conviction of sin!

What depth of despair would be ours were it not that outside the city wall of Jerusalem there is a place somewhat ascending, and that place is called Calvary. There on Calvary there once died One who had perfectly obeyed the law given on Sinai and who bore the guilt of those who had broken that law.

Holy law, how we sinners have despised thy pure demands; blessed Calvary, where those demands were fully satisfied by the shedding of the precious blood of Him who was once "born of a woman, made under the law."

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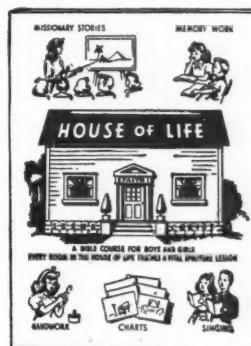


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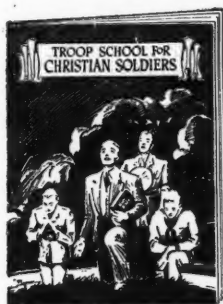


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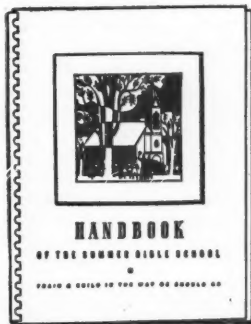
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Be swift, dear heart, in doing
The gracious deed,
Lest soon they whom thou holdest dearest
Be past the need.

Be swift, dear heart, in giving
The rare sweet flower,
Nor wait to heap with blossoms the
casket
In some sad hour.

Dear heart, be swift in loving—
Time speedeth on;
And all thy chance of blessed service
Will soon be gone.

—British Weekly.

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HIS BEQUEST

John 14

1. Peace (v. 27).
2. Power (vv. 12, 13, 14).
3. Presence (vv. 18, 19, 23).
4. Place (vv. 2-6).

—Howard K. Miller.

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1. The Treasure Hidden in the Field (Matt. 13:44).
2. The Treasure Hidden in Heaven (Matt. 6:20).
3. The Treasure Hidden in our Bodies (Matt. 12:35).

O. A. Barsoom.

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THE SUFFERINGS OF CHRIST

I Peter 1:11; Mark 15:15-25

1. Christ Suffered as Man.
 - a. Physically.
 - b. Mentally.
 - c. Morally.
2. Christ Suffered through Man.
 - a. Their ignorance of Him.
 - b. Their misuse of Him.
 - c. Their rejection of Him.
3. Christ Suffered because of Man.
 - a. Sin caused:
 - (1) Man's alienation.
 - (2) Man's sufferings.
 - (3) Man's blindedness.

"That whosoever believeth, should not perish but have everlasting life."

—Lloyd T. Callen.

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Next to a back-seat driver in a car is
a back-seat timekeeper at church.
No church will be a thinking church,
until it is a reading church.

WONDERFUL FAITH

"This is the victory that overcometh
the world, even our faith" (I John 5:4).

Scripture Lesson—Mark 2:1-12

1. Mutual Faith (v. 5).
2. Active Faith (v. 3).
3. United Faith (v. 3).
4. Hindred Faith (v. 4).
5. Bold Faith (v. 4).
6. Courageous Faith (v. 4).
7. Daring Faith (v. 4).
8. Rewarded Faith (v. 5).
9. Rejected Faith (v. 7).
10. Glorious Faith (v. 12).

"Attempt great things for God; expect
great things from God."

—Wm. H. Schweinfurth.

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WALKING WITH GOD

There are two men who are said to
have walked with God, Enoch and Noah.
Many people think that Enoch had a
very delightful time of it, sitting on
clouds and singing hymns all day! But
we are told by Jude that he had a very
severe time in testifying against un-
godliness; and, therefore, I do not think
that even Enoch had altogether a de-
lightful experience. But whatever you
may think about Enoch, remember that
Noah was a practical man of affairs,
and for 120 years, probably, he preached
the gospel of righteousness without get-
ting a single convert; and all the while
he was walking with God. *That is the
life that is intended for us, the life of
perpetual fellowship.*—W. H. Griffith
Thomas, in *The American Christian's
Magazine*.

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COMPANIONSHIP WITH GOD

Text: "And Enoch walked with God:
and he was not; for God took him"
(Gen. 5:24).

Introduction: Scriptures concerning
Enoch are few but all gold (Gen. 5:19-
24; Heb. 11:5; Jude 14, 15).

To Walk with God Means—

- I. Settled Peace.
Peace of heart, mind, soul—we
please Him (Heb. 11:5).
- II. Select Company.
Only the pure in heart and soul
walk with God.
- III. Shelter from Temptation.
Since we are in select company,
temptation loses its power.
- IV. Safety in the hour of calamity.
"It shall not come nigh thee" (Ps.
91:7).
- V. Security for the Future.
He who walks with God here will
find that God walks with him in
eternity.

—William S. Overton.

PSALM 1:1-3

- Separation (v. 1)
- Mediation (v. 2)
- Preservation (v. 3)

—L. M. Clark.

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OUR NEEDS MET IN CHRIST

Matthew 6:33

1. Bread (John 6:35; Isa. 33:16).
2. Meat (John 6:55; Rev. 7:17).
3. Water (John 4:14; Ps. 23:2).

H. M. Mael.

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THE CHRIST WE NEED

Colossians 1:15-29

1. The Christ of the Creation (vv. 15-19).
2. The Christ of the Cross (vv. 20-22).
3. The Christ of the Christian (vv. 24-29). (Christ in you.)

—Howard K. Miller.

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GOD'S GOODNESS

Genesis 22:8

God	—	Sovereignty
Will	—	Certainty
Provide	—	Sufficiency
Himself	—	Substitution
Lamb	—	Sacrifice
Offering	—	Satisfaction

—Kenneth O. Bouton.

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WHAT HE REMEMBERED

Dr. Theodore L. Cuyler once visited
Scotland and made diligent search for
someone who had known Robert Murray
M'Cheyne. Finally one old man was
brought forward.

"Can you tell me," asked Dr. Cuyler,
"some of the texts of M'Cheyne?" And
the old man made reply, "I don't re-
member them." "Can you tell me some
sentences that he used?" And again the
reply was, "I have entirely forgotten
them." Then said Dr. Cuyler, "Well,
don't you remember anything about him
at all?"

"Ah!" said the man, "that is a different
question. I do remember something about
him. When I was a lad by the wayside
playing one day M'Cheyne came along,
and laying his hand on my head said,
'Jamie, lad, I am away to see your poor
sick sister,' and then, looking into my
eyes, he said, 'And, Jamie, I am very
concerned about your own soul.' I have
forgotten his texts and his sermons, Dr.
Cuyler, but I can still feel the tremble
of his hand and I can see the tear in his
eye."

*Is it not the deeds of men, rather
than their profession and their formal
exhortations, that give them power over
others?*—Sunday School Journal.

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THE POWERFUL "WON'T POWER"

Strong will power is no guarantee of getting a thing done. The trouble with our common worship of will power is that we leave out of account another factor that is even stronger. It is like the predicament of the Negro who, wrestling with a balky mule, was asked, "Why, Sambo, where's your will power?" "My will power's all right," came the reply, "but you pught to come out here and see this yer animal's won't power."

There is in us all a "won't power" that is more powerful than the strongest will power any human being ever had. Its name is sin. Will power crumples like a piece of tissue paper in the flame when, unaided, it confronts some real sin desire of our life. And when will power has done its feeble most, and failed, then Christ has His opportunity.—Sunday School Times.

[WILL POWER]

REAL DEDICATION

II Chronicles 17:3-12

Jehoshaphat's spiritual strength came because:

1. He followed the Lord's people (v. 3). David, not Baalim.
2. He walked in the Lord's laws (v. 4), by keeping His commandments.
3. He was established by the Lord (v. 5), in "kingdom, riches and honor in abundance."
4. He was encouraged by the Lord (v. 6), to take "away the high places and groves."
5. He was instructed by the Lord (v. 9), out of "the book of the law."
6. He was protected by the Lord (v. 10), from his enemies round about.
7. He was prospered by the Lord (vv. 12, 13), in building "castles, and cities of store."

—Walter Rothwell.

MORE PRECIOUS THAN GOLD

1. Redemption by the Blood of Christ (I Pet. 1:18, 19).
2. Reconciliation by the Blood of Christ (Col. 1:20-22).
3. Justification by the Blood of Christ (Rom. 5:9).
4. Cleansing by the Blood of Christ (I John 1:7).

—Harold E. Cole.

EXTRAS

1. The Extra Mile (Matt. 5:41)—Go It.
2. The Extra Coat (Luke 3:11)—Give It.
3. The Extra Room (II Kings 4:10)—Grant It.

—Kenneth O. Bouton.

GOD'S CALL TO MEN

Isaiah 55:1-13

1. A Kind Invitation (v. 1), generous, liberal.
2. A Solemn Reproof (v. 2), no bread, no satisfaction.
3. A Positive Command (vv. 2, 3, 6, 7), hearken, come, seek.

—Walter Rothwell.

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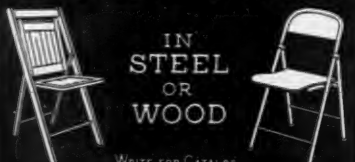
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A story is told of a father who took his boy on his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how, finally, the good shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested and when the story was over, he surprised his father by asking, "Did they nail up the hole in the fence?"

How often we overlook the "hole in the fence!"

—"The Circuit Rider".

Economy (Indiana) Methodist Church
[PROTECTION]

WORTH FOLLOWING

There is a pleasing story of how the father of Matthew Henry the commentator won his bride. He was a Presbyterian minister, she an only daughter, and the heiress of a considerable fortune. Her father objected. "You see," he said to his daughter, "he may be a perfect gentleman, a brilliant scholar, and an excellent preacher; but he is a stranger, and we do not even know where he comes from!"

"True," replied the girl, with all the acumen and insight that her great son afterward displayed, "but we know where he is going, and I should like to go with him." Do others have confidence in us because they know we are led of God?—*Sunday School Chronicle*.

CHRISTIANS WATCHED

A Jew desiring a room I had to rent referred me to a neighbor with whom he had boarded. She advised me not to take him. But the words of Jesus, "Inasmuch as ye did it unto one of these my brethren," in Matthew 25:40, kept ringing in my ears. I knew I must let him have it. John 3:16, printed in large glowing letters, I hung where he could see it each time he entered the house, and prayed much to lead him to know Jesus. God answered prayer. The Jew borrowed my Bible to read, and later told me he believed in my Jesus. He said, "The Jews are looking to see if they can find any Christians living the Christ life."—*Sunday School Times*.

SEEK YE THE LORD

Isaiah 55:6, 7

1. Who Should Seek the Lord? "Ho, everyone."
2. When Should We Seek the Lord? "While he may be found . . . while he is near."
3. How to Seek the Lord: "Let the wicked forsake his way . . . unrighteous man his thoughts . . . return unto the Lord."
4. God's Promise: "He will have mercy . . . will abundantly pardon."

—John L. Bray.



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THE SIN OF UNTRUTH

A teacher was earnestly endeavoring to show a class of adults how to do a certain thing. He was not a resident of the town in which he was teaching. In an attempt to prove that the thing he was presenting really could be done, he told of how it had actually been done by a person in a distant town. Then he added, "I did not see the project, but this woman told me about it herself and said that it worked well." To his amazement the members of his class laughed. Later the teacher found that the person whom he had quoted was a native of the town in which he was teaching. As a girl she had been untruthful. None of her girlhood friends believed that she had done the work of which the teacher told. After all these years she was still being punished for her girlhood sin.

It was a wise person who said, "*The only reward a liar gets is that he is not believed when he tells the truth.*"—Program Builder.

[UNTRUE]

* * *

SAVED THROUGH A TEXT

Some years ago a Hindu shopkeeper was drawn to Christ by a piece of paper in his wastepaper basket that contained the words, "Blessed are the pure in heart, for they shall see God." When he heard that it came from the Gospel of Matthew he bought a copy and read it through.

Finding there were other similar books in what was called the New Testament, he bought and read them all, and then asked the searching question, "*Are there any people living like this Book?*"

Becoming a disciple of Jesus he did voluntary Christian work so well that he was set apart for the ministry, and when he was ordained he preached for his ordination sermon from the very text that had led him to Jesus, impressing the Hindus who heard him by his message on the clean heart, a heart cleansed in the blood of Christ.—*Missionary Review of the World.*

[THE POWERFUL WORD]

* * *

PLEASURABLE CO-OPERATION

The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming when a watchful face appeared at the doorway. "I'm trying to make Janie happy, Aunt Mary," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt. But presently it seemed to her that the boy's effort was not very successful. Wee Jane was evidently afraid to ride and was trying to climb out of the wagon and draw it herself.

"She doesn't like riding, Bobby!" exclaimed the aunt.

"But I want to draw the wagon myself; I want to make her happy doing the things I like to do."

The same spirit lies at the root of much that we like to call kindness to others.—*London Christian Herald.*

[GENUINELY DESIRING CO-OPERATION]

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On Reading the Bible, by A. D. Norris.

Here is a rather unusual book, not an introduction to the Bible but to Bible reading. The object is to encourage people to read the Bible for themselves, and to provide a reading plan designed to open it up logically to those who are but little acquainted with its contents, and to whom long lists of Hebrew names and long unintelligible prophecies and the like seem prohibitive.

The author's task is well performed. He puts himself in his reader's place, and answers questions and objections fairly and patiently. He leaves his reader to draw his own conclusions, almost without exception, yet it is quite evident that the author himself is thoroughly convinced that the Bible is the Word of God and that Jesus is the fulfillment of Old Testament prophecy regarding the Seed, the Sacrifice, and the King.

An excellent gift book for those not well acquainted with the Scriptures.

78 pages. 5 x 7 1/2 inches. Pickering and Inglis, London (1946). Obtainable from Home Evangel, Toronto. \$1.00. J.A.S.

South from Guadalcanal: The Romance of Rennell Island, by Northcote Deck, M.B., Ch.M., F.R.G.S.

This is an inspiring, thrilling, and truly amazing story of God's working in the heathen island of Rennell. After two years of strenuous effort on the part of Dr. Deck and others, four missionaries were massacred. No more work was attempted for twenty-four years. Then again work was carried on for two years, resulting in the conversion of thirteen natives. After the island had been closed by the government for two years, during which no communication was possible, the missionaries were astonished beyond measure to find that six churches had been built in different centers and crowds of worshippers were attending them. All this had been accomplished by the Spirit of God through these thirteen converts, without even a Bible. It is reported now that the entire population has abandoned demon worship and all are under Christian instruction.

124 pages. 5 x 7 1/2 inches. Evangelical Publishers, Toronto (1945). H.A.D.

Travels in 55 Countries, by Lester F. Sumrall.

In crystallizing these forty short stories into a book, the author has rendered a distinct service both to the casual reader and the speaker who searches for apt illustrations. The writer has keen insight into the meanings of life situations and portrays what he sees vividly. And he never fails to make and apply a point. The book contains a topical index which sums all under five headings: salvation, youth, missionary, consecration and sacrifice. One can read this volume with real interest from story number one, "The Reappearing Christ," to story number forty, "Java's Death Valley."

97 pages. 5 1/2 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids (1946). \$1.25. J.H.C.

The Chinese Church Rides the Storm, by R. Orlando Joffie.

"Future historians may yet recognize that one of the most significant results of the war was its effect upon the Christian Church in China." Some of this effect the author, an experienced missionary, de-

scribes in this booklet. The story of the great migration to West China is particularly well told, a movement whose drama and pathos is still awaiting an adequate treatment in print. The possibly beneficial effect of the destruction of mission buildings on future missionary policy is an item deserving of careful study. Other subjects, including a chapter on "new horizons," are briefly treated—in fact, so briefly as to give sometimes the impression of sketchiness.

48 pages. 5 x 7 1/4 inches. Friendship Press, New York (1946). Paper, 25 cents. H.R.C.

The Bible Basis of Missions, by Robert Hall Glover, M.D., F.R.G.S.

Much discussion of the Christian missionary enterprise is conducted entirely on the level of human logic, as if the revealed Word of God had little or nothing to say on the subject. But in this book Dr. Glover calls us to consider how much the Bible does teach about missions, and what a variety of phases of missionary work its teaching affects.

It is a book for the pastor and Christian layman perhaps much more than for the missionary or missionary candidate. It reveals the vitally important place that the pastor and the home church occupy in this world-wide ministry, according to God's Word. The Holy Spirit's work also is properly emphasized, and one chapter is dedicated to a consideration of the missionary "call."

Into this book has gone a lifetime of earnest, devoted study and teaching of this theme by an experienced and esteemed missionary statesman. The presentation is remarkably clear and forceful, and we trust that the book will be widely read and heeded.

208 pages. 5 1/2 x 8 inches. Bible House of Los Angeles, Los Angeles (1946). \$1.75. H.R.C.

Faith Triumphant in the Philippines, by E. K. Higdon.

The author returned to the Philippines in the summer of 1945 to survey the effects of the war and the possibilities of renewed service by Protestant missions. The main features of what he saw and learned are contained in this little volume, which well deserves the attention of those who are sincerely interested in Philippine missions. The picture of material desolation and moral breakdown is indeed dark, but there are rays of light shining forth from the lives of earnest Christians whose faith was triumphant even in such perilous, unsettled times.

48 pages. 5 x 7 1/4 inches. Friendship Press, New York (1946). Paper, 25 cents. H.R.C.

Mission of Mercy, by Bernard Palmer.

Young men who start to read this gripping story will find it hard to lay down until they have finished. It is the story of a young flier in the late war, who was transferred from the European Theater to the Air Transport Command in New Guinea. The circumstances of his transfer, the importance and hazards of the new assignment, coupled with a new vision of postwar missionary service, are all graphically presented in an exceedingly well-told story, unusually free from excessive sermonizing.

96 pages. 5 1/2 x 8 inches. Van Kampen Press, Chicago (1946). Cloth, \$1.00. H.R.C.

The Divine Plan of Missions, by W. E. Vine.

A clear and forceful exposition of scriptural principles to be applied in missionary work. Not all Bible believers will be ready to agree with the author on a few points, but on the whole the principles he presents are both scripturally sound and practicable.

There is a tendency today to emphasize human methods in missionary work to the detriment of essential spiritual requirements. As W. R. Lewis says in the introduction: "Our only safeguard is both to cleave to the Word and to consult the God of the Word. He will never lead us to act contrary to it, but He may, in answer to prayer for His guidance, show us a new way of obeying it."

128 pages. 5 x 7 1/2 inches. Pickering and Inglis, London. \$1.50. H.R.C.

The God We Worship, by Roger Hazleton.

In this little monograph by the professor of the Philosophy of Religion at Andover-Newton Theological School we have a solid contribution to the literature of theism that cannot be neglected, whether or not one agrees with all of the author's conclusions. The book combines real profundity of thought with a beauty of style that carries the reader along as upon a smooth-flowing stream.

The chapters dealing successively with the holiness, goodness, power and love of God are exceptionally fruitful in fresh and challenging insights. In Chapter VI, entitled "The Christ We Worship," the author pays the highest tributes to Jesus as the revelation of God, and subscribes to the reality of the indwelling Christ in the hearts of believers, while at the same time he seems completely to ignore the doctrine of the eternal pre-existence of Christ and His equality in deity with the Father. While going considerably beyond the Ritschlian position, he falls far short of the evangelical view of the person of our Lord. In the last chapter, which treats of "The Holy Spirit and the Church," there is no evidence that Dr. Hazleton believes in the Holy Spirit as the third divine Person in the Godhead.

With all its excellent features, *The God We Worship* cannot, because of its unsound views on Christ and the Holy Spirit, be endorsed as an orthodox production.

160 pages. 4 1/4 x 7 1/4 inches. Macmillan Company, New York (1946). \$2.00. C.N.B.

Some Bible Firsts, a Study of Origins, by George A. Leukel.

Preface to this booklet was written by Dr. Wilbur M. Smith. The nature of the pamphlet can be judged by the topics of the several chapters: "The Beginning," "The First Day," "The First Man," "The First Home," "The First Disobedience," "The First Promise of a Deliverer."

This booklet will be valuable as a means of strengthening the faith of the believer, especially of the young Christian.

51 pages. 5 1/4 x 8 1/2 inches. Moody Press, Chicago (1946). 50 cents. P.B.F.

Meet Yourself in the Bible, by Roy L. Laurin.

The aim of the author is to take prominent persons of the Bible and discover the particular problem which confronted them. The outstanding feature of each life is presented as a particular conquest. The individual is seen in particular circumstances with his reactions to the influence brought to bear upon him. Each person is presented as an example of a victor in the struggle of life. The scheme is a very commendable one. It is a method of studying the Bible and applying its lessons to the individual student. The author shows remarkable skill in his analysis of characters and the setting down of lessons which are derived from their behavior.

It is a pleasure to commend this book to preachers, leaders in young people's work, and the individual Christian. This commendation does not carry with it the necessary endorsement of all the teachings set forth.

282 pages. 5 x 7 1/2 inches. Van Kampen Press, Chicago (1946). \$2.50. P.B.F.

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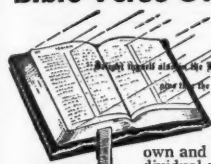
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Salute to India, by J. Z. Hodge.

When the British edition of this book appeared two years ago, it was hailed as an important contribution to our understanding of India and of missionary work there today. For this American edition only the concluding chapter has had to be rewritten. Dr. Hodge is well qualified to write on Indian missions. For more than forty years a missionary in that land, he was for eleven years secretary of the National Christian Council, in touch with Christian work throughout the country.

"This book," says the author, "was never presumed to be an exhaustive study of the Indian situation. It was offered primarily as a tribute of respect to the Indian people." While that purpose has of course colored the presentation, yet the book goes much farther and presents a variety of valuable information together with some well-balanced judgments. Large space is given to the political situation, but there are some excellent chapters on the church and the missionaries.

152 pages and map. 5 x 7 1/2 inches. Friendship Press, New York (1946). Cloth, \$1.25; paper, 60 cents. H.R.C.

Perla of the Walled City, by John Bechtel.

The missionary author of this story has written several mystery stories for children, with scenes laid in China. The present tale is different in that the action takes place in the Philippine Islands, before and during the war. Perla is a Filipino girl who in an unusual way becomes the friend of two Chinese Christian girls in Manila. Through these girls she comes to accept Christ as her Saviour, but in the perilous days following the outbreak of the war the friends become separated. Experiences with the Negritos, the Japanese, and the guerrillas add spice to the tale. The descriptions of the prewar Philippines are remarkably well done, although they do somewhat overload the early part of the story and slow down the action.

120 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946). \$1.00. H.R.C.

India at the Threshold, by L. Winifred Bryce.

That India is at the threshold of a new kind of political life, everyone who reads the daily papers is well aware. Inevitably this change will affect other phases of life also. It will alter the status of the Christian missionary in the land, as well as have its effect on the Christian community. Just what changes are likely to occur we cannot tell, but it will help our thinking to get a clear survey of the present situation of the Christian mission in India, together with some indication of current trends. Such a survey is provided in the present volume.

The author deals largely with the social impact of Christianity on India and neglects to treat of evangelism. That evangelism has been sidetracked in much of Indian mission work we know, but from reports we are sure that a not insignificant amount is being carried on in many places. Nevertheless, the book will prove of real value to those who would attempt to understand the Indian church in its present-day environment.

177 pages. 4 3/4 x 7 1/4 inches. Map. Friendship Press, New York. (1946). Cloth, \$1.00; paper, 60 cents. H.R.C.

As We Forgive, by Frank Vandenberg.

A touching story with a plot that is unusual. "The theme is a basic love that outlived long years of separation, suffering, and loneliness, though it was hidden, stifled and crushed." The story emphasizes both the importance of implanting Christian teaching in the hearts of the young, and the beauty of the grace of forgiveness even where the heart has been severely wounded or wronged.

160 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946). \$1.50. E.S.M.

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Now Is the Day, edited by M. Theron Rankin.

This is a compilation of five articles written by secretaries of the Southern Baptist Foreign Missions Board. "Now is the day" to take advantage of the great opportunities and to meet the great needs in foreign missions. In these articles the various Southern Baptist mission fields are presented, with a description of present conditions in each one. The churches of the denomination are challenged to take a larger part in this all-important ministry.

Though emphatically denominational in its viewpoint, this book presents a great deal of useful information written in an interesting style.

144 pages. 5 x 7 1/4 inches. Broadman Press, Nashville (1946). Paper, 40 cents. H.R.C.

And Then I Pray, Goodnight, by Dorothy Tanner Henseler.

This is a book of Bible stories for children, one for each day of the year. Each page contains a brief Scripture text, the story associated with the text, and a very brief suggested prayer for that day.

The stories are, for the most part, quite faithful to the accounts in Scripture, and included here and there are comments which present the gospel for young minds and hearts. Ordinarily, the phraseology is well chosen; but occasionally it is a bit awkward, and sometimes, perhaps, would be a bit mystifying to children.

There are some thirty full-page illustrations scattered through the book, an added attraction for little folks.

391 pages. 6 x 9 inches. W. A. Wilde Company, Boston (1946). \$2.50. J.A.S.

America Prays, Daily Devotions for the Entire Year, edited by Norman E. Nygaard, D.D.

More than three hundred seventy ministers and laymen contributed devotional messages and prayer forms to this helpful volume. As might be expected with such a variety of sources, there are varying approaches to and emphases upon the portions of Scripture used, and all readers will not be in hearty agreement with every statement. In our opinion, an index of Scripture portions used would have added to the usefulness of the volume. Also suggestions for individual prayer, rather than the complete prayers to be used, would have been desirable.

386 pages. 5 x 8 inches. W. A. Wilde Company, Boston (1946). \$2.25. W.P.L.

Things Surely to Be Believed, by E. Schuyler English.

The author has been publishing these studies for the last three years in *Our Hope*. His purpose is to present Bible doctrine from the viewpoint of the common man. This is the first of a series of four volumes in this proposed "Primer of Bible Doctrine," and covers inspiration, the doctrines of Jesus Christ, angels and redemption. The material is presented in clear, helpful manner, true to the Word of God, and with a fine, practical and spiritual emphasis. Those who disagree with some of Dr. English's interpretations will appreciate his evident fairness.

307 pages. 5 x 8 inches. Our Hope Press, New York, and Fundamental Truth Publishers, Findlay, Ohio (1946). \$3.00. H.L.L.

A Christian Philosophy of Education, by Gordon H. Clark.

The author carefully develops his thesis that only a Christian world view provides an adequate foundation for education. He proves that there can be no neutrality, that a school system which ignores God has ruled Him out of human affairs and teaches atheism. Non-Christian philosophies of education are proved to be only varying forms of humanism. The book is rather philosophical in some chapters, but is on the whole an effective plea for Christian education from the kindergarten to the college.

217 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). \$3.00. H.L.L.

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All Out for God, by Walter R. Alexander.

A more suitable title to epitomize the message and contents of this little volume could scarcely be found. This is the story of a man who, not converted until after his twenty-fifth birthday, laid his all upon the altar of consecration and responded to the call to enter full-time Christian service. Into the remaining eighteen years of his life he crowded an amazing amount of fruitful service for his Lord. After some years spent in evangelistic work, he was called to the pastorate of one of the largest churches in the Southern Baptist Convention. In this field he and his devoted wife served with conspicuous and growing success up to his untimely death at the age of forty-three.

We recommend this biography as a fountain of inspiration to spiritual achievement and wholehearted surrender to Jesus Christ.

160 pages. 5 x 7 1/2 inches. Moody Press, Chicago (1946). \$1.50. C.N.E.

From Roman Priest to Radio Evangelist, by Manuel Garrido Aldama.

This is the story of the author's conversion from Roman Catholicism to Protestant Christianity. It gives much information about the fallacies of Romanism and the sources of them. After some experience as a missionary in South America, during which he endured much persecution, the author found a great opportunity for service in radio station HCJB. The main theme of the book is, the radio as a means of evangelization: the very important part it will play in the evangelization of the entire world. The book inspires the reader and creates hope that the world may be speedily evangelized and the coming of the Lord hastened.

114 pages. 5 1/4 x 8 inches. Zondervan Publishing House, Grand Rapids (1946). \$1.00. H.A.D.

Through the Bible Book by Book: Scopic, Synthetic, Typical, Expository—Genesis-Exodus, Vol. I, by W. S. Hottel, D.D.

"The studies contained in this and several other books to follow, comprise a course on Bible Synthesis, taught by the author in the Detroit Bible Institute." The author's aim is to give a brief introduction and bird's-eye view of each book; then to follow with a simple, practical analysis of the book. In this volume he shows wherein the Old Testament characters, articles, facts and events are types of Christ, and also points out many inferential or possible comparisons between the Old and the New.

102 pages. 6 x 8 3/4 inches. Union Gospel Press, Cleveland (1946). E.S.M.

Rebuilding with Christ, by Walter A. Maier, D.D.

To large numbers of Christians of almost every denomination who have heard the radio messages of this loyal Lutheran preacher, this volume of seventeen radio sermons will be received with genuine delight. Dr. Maier has a keen insight into the current problems of the day in which we live, as well as an exceptional discernment of many phases of Scripture truth, and combines the two in a most interesting and effective manner of presentation. The book includes a lengthy foreword containing testimonial letter excerpts, as well as references to the far-reaching ministry of the Lutheran Hour broadcasts.

310 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis (1946). \$1.75. W.P.L.

Why They Wrote the New Testament, by W. O. Carver.

We have no hesitation in recommending this book in the highest terms. Conversant with theories advanced by all the schools of higher criticism, the author is not contaminated by them to the slightest degree. Designed primarily as a textbook for teacher training classes, the book admirably fulfills its purpose. The outlines and sets of questions in connection with each of the

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146 pages. 4 1/2 x 7 1/4 inches. Broadman Press, Nashville (1946). Cloth, 60 cents; paper, 40 cents. C.N.B.

The Reformed Doctrine of Justification, by Dr. Edward Boehl.

In a day when the doctrine of justification is so neglected and held in disrepute in many quarters, solid and substantial works on the subject are at a premium. The contents of this book by an outstanding Dutch Reformed theologian of the last generation well warrant its translation into English.

In his treatment of this basic tenet of the Christian faith, Dr. Boehl subjects misleading views of justification to very keen criticism and analysis. Particularly is this the case with those interpretations that regard justification as infused grace or righteousness rather than the imputed righteousness of Christ.

But the author seems, at least to the present reviewer, to err in making justification to be in itself the regenerating act of God, overlooking the fact that imputed righteousness has no saving efficacy for the penitent sinner unless accompanied by imparted righteousness. Furthermore, while we do not become righteous to be declared righteous, we are declared righteous to become righteous; failure to recognize this fact is an open highway to Antinomianism. It is the Holy Spirit indwelling the believer who produces the fruits of holiness that follow justification by faith.

The author has rendered a real service to evangelical Christianity in his unmasking of the futility of all forms of legalism and works-righteousness.

308 pages. 5 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). \$3.00. C.N.B.

Rain! by Nancy B. Norris.

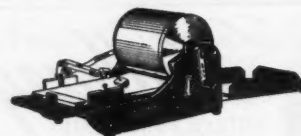
This book written by one of the leaders in the World-Wide Evangelization Crusade consists of a series of fervent exhortations to pray and work for revival. For the most part the appeals are based on moving instances of revivals breaking out suddenly as the result of meeting the requisite conditions of prayer and confession. Many of the stories are drawn from foreign mission fields. The book is rich in illustrative narratives of spiritual awakenings; this is its chief value.

58 pages. 4 1/2 x 7 inches. Evangelical Literature Depot, Calcutta, India (1946). 35 cents. C.N.B.

Hymn Transcription No. 7 for Piano, by George S. Schuler.

This hymn transcription is one of Mr. Schuler's Radio-rangement Piano Series and contains, "What a Friend We Have in Jesus" and "Make Me a Blessing." It is written in a very attractive style without being too difficult. Furthermore, fingering has been provided where necessary.

5 pages. 9 x 12 inches. Moody Press, Chicago (1945). 35 cents. J.F.H.



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So You Are Thinking! by S. C. Michelfelder.

The five chapters of this book appear to be a reproduction of a series of sermons by the author. He takes up in order these items: "So You Are Thinking of Getting Married," "Having a Family," "Joining a Church," "Calling It Off" (referring to divorce or separation), and "Making a Will." The book contains much wise counsel for those who are thinking of taking these important steps in life—counsel which is based on the Word of God. He attempts to stimulate thought—careful, sober thought in the light of Scripture—before plunging. 83 pages. 5½ x 8 inches. The Wartburg Press, Columbus, Ohio (1946). \$1.00. J.A.S.

Bible Notes—Outline Gospel Sermons, by L. S. Durrant.

This booklet of outline materials was published in the hope that it would prove helpful to lay preachers and full-time preachers alike.

27 pages. 5½ x 8½ inches. Author, 11 New Road, Reading, England (1946). 30 cents. W.F.

Movies and the Conscientious Christian, by Paul S. Rees.

The author presents one of the finest treatises on the subject that this reviewer has ever read. Every Christian should possess this book, not only for his own sake, but also in order to help others.

23 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids, Mich. 25 cents. J.F.H.

The Technique of Making Calls, by D. C. Hennig.

This manual is on the technique of making calls in the interest of Christian education and is directly related to the work of the Lutheran Church. An increased attendance at the Christian day school and the Sunday school is the objective. Helpful suggestions are given.

22 pages. 3½ x 5½ inches. Concordia Publishing House, St. Louis (1946). 10 cents. J.F.H.

Preaching Without Notes, by Clarence E. Macartney, D.D.

One of America's great gospel preachers shares with others his convictions regarding the great business of preaching and his wealth of experience in that important work for God. In addition to the helpful and instructive chapter on the desirability of preaching without notes, he discusses the use of illustrations, preparation for the pulpit, the value of biographical preaching, and closes with a convicting and faith-strengthening chapter on the ministry as an occupation. The book abounds with suggestions for sermon subjects, series of messages, etc. Ministers and theological students will not want to miss this volume.

186 pages. 5 x 7½ inches. Abingdon-Cokesbury Press, Nashville (1946). \$1.75. H.L.L.

What Think Ye of Christ? collected by Stewart Long, D.D.

One hundred and one facsimile letters from leading men and women in all walks of life answering the question "What think ye of Christ?" Some of the letters are from years ago, others of more recent date. One is impressed by two extremes in these letters: the pathetic fumbling of great men who do not accept God's Word about His Son, and the glorious assured faith of those who do believe. One of the best answers in the book is a hand-written statement by Dr. James M. Gray, briefly restating Colossians 1:15-23. It is superb.

111 pages. 8½ x 11 inches. The Rodeheaver Company, Winona Lake, Ind. (1946). \$1.50. H.L.L.

In His Steps, by Charles M. Sheldon

This new edition of the well-known and widely read book first published in 1896 recalls the criticism which has been leveled against it. It has been objected that it teaches salvation by works, which is, of course, definitely unscriptural. It has been rightly said that the question for us is

"What would Jesus have me to do?" rather than "What would Jesus do?" Yet this reviewer, who has now read the book for the first time, found in it a powerful and convicting message for him as a believer. So much of orthodox conservative Christendom is content to be doctrinally sound and to forget the powerful social implications of the gospel that one feels that many could read a book like this with real profit.

287 pages. 4 x 5½ inches. David McKay Company, Philadelphia (1946). H.L.L.

A Spiritual Handicap and Its Prevention

[Continued from page 548]

But she gave us forms of prayer to use ordinarily:

"Jesus, tender Shepherd, hear me:
Bless Thy little lamb tonight;
In the darkness be Thou near me;
Keep me safe till morning light."

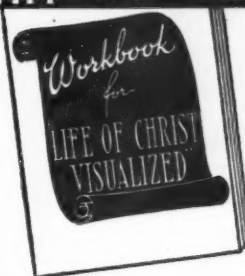
"Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"Please, God, bless Father and Mother, Herbie and baby brother. Please, God, bless me, and make me a good boy, and take me to heaven when I die. Amen."

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The Mystery of Misery

[Continued from page 550]

Paul was put to death he explained to Timothy that the time of his departure was at hand (II Tim. 4:6). His work was finished, he was ready to go home.

The misery of imprisonment brought out the best in Paul. From his first Roman imprisonment came Ephesians, Philippians, Colossians, and Philemon—letters that have winged their way around the globe. From his final imprisonment came his farewell letter to Timothy that has sustained and inspired the Church through countless trials.

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THE MYSTERY OF MISERY in the form of hereditary handicaps was an insoluble problem for the disciples of the Lord Jesus. On one occasion they saw a man who was born blind. They immediately queried, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2). The disciples, as well as the unfortunate man in question, listened breathlessly for the answer to this seemingly unanswerable question. Whereon the Lord replied, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3).

Our Lord miraculously healed the blind man, thus the works of God were manifested because of the handicap. The Lord may never remove the suffering, but He will give unlimited supplies of grace to bear it all. His reassuring voice to the Christian in his distress is, "My grace is sufficient for thee" (II Cor. 12:9).

People have cruelly accused suffering saints of unconfessed sin. This is sometimes true, but by no means is it always true.

No one has ever suffered so much, so unfairly, as did Jesus the Lord. His life was one of exquisite loveliness. He harmed none and helped all. Friend of the friendless, He transformed sinners into saints. With no crime charged against Him, His trial a travesty, His treatment undeserved, His sufferings infinite, He stands forever as a graphic example of earth's injustices. On the divine side, however, is the explanation of the suffering and death of the Lord Jesus Christ. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

When the Lord was but a few hours from the cross He agonized in the garden, praying, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done" (Luke 22:42). He delighted in the will of God, no matter what the cost. Submission to the sweet will of God is the only attitude that provides peace in pain.

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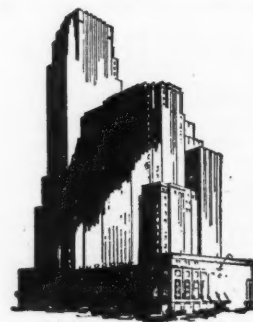
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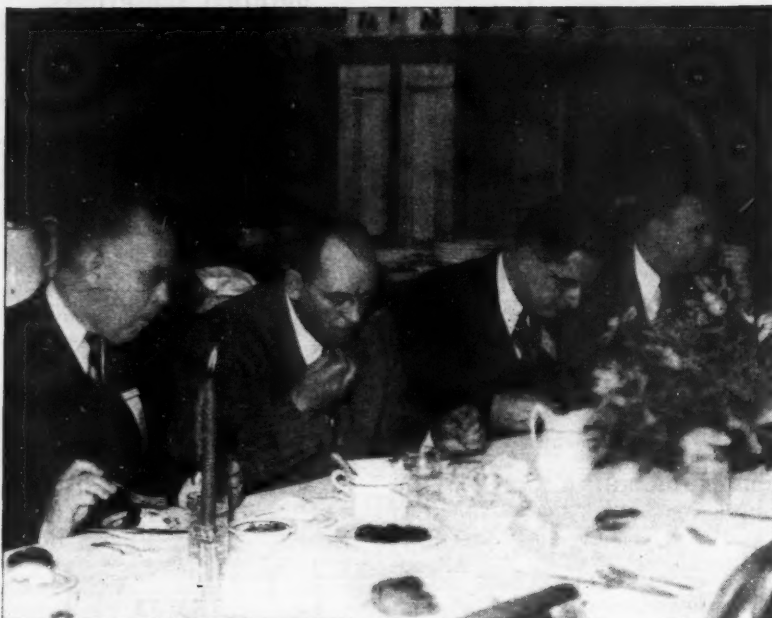
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Alumni News

PUBLISHED BY AND IN THE INTEREST OF THE
ALUMNI ASSOCIATION OF MOODY BIBLE INSTITUTE

Robert A. Cook, Editor • Lawrence E. Pearson, President, Alumni Association



Shown here are four guests seated at the speakers' table for the alumni banquet, Feb. 4, in the Institute dining room. Left to right, *Harold R. Cook '26*, Institute faculty member on the Association executive board; *Lloyd Peterson '33*, Chicago pastor and head of the nominating committee; *Lawrence Pearson '39*, re-elected to head the Association this year; and *Russell T. Hitt '43*, manager of the Public Relations Division of the Institute, who has been acting in an advisory capacity on Alumni matters.

And They Came Home

"Remember when we used to . . ." was a familiar phrase on the lips of some 450 alumni attending the alumni banquet held Feb. 4 in the Institute dining room, during the 1947 Founder's Week Conference.

Scenes about the campus were slightly different, many of the faces were different, but it was still M.B.I. It seemed as though the name struck magic to bring about blessed fellowship, reminiscence of old times, and singing such as is heard nowhere else in the world. Many a tearful eye could be seen as the host of alumni burst into singing "God Bless the School that D. L. Moody Founded!"

Following the turkey dinner, every face turned to the Lecture Room—that classroom dear to every alumnus—for the annual alumni rally.

President Lawrence E. Pearson called the meeting to order, and promptly introduced Chester Rosborough, the song leader for the occasion. Two favorites of Moody students swelled the walls, "Faith Is the Victory," and "Great Is Thy Faithfulness," and the audience was then led to the throne of grace by possibly the oldest alumnus present, Dr. Joseph Croft Dent '92.

Special music by present Day School students followed: Gene Jordan, marim-

bist; the Couriers for Christ Quartet; Lois Hatt, pianist; with Gene and Dean Denler, twin instrumentalists.

Alumni were then inspired by two testimonies given by Kathryn Bahonyi and Guy Lawyer, '46-'47 alumni scholarship winners. Miss Bahonyi told of her appreciation of the award, and also expressed her desire to serve Christ on the mission field following her completion of the Missionary Course at the Institute. Mr. Lawyer, meanwhile, plans to get further schooling after graduation in August.

Dr. William Culbertson, dean, brought greetings of the Institute to the Alumni Association, outlining briefly but inspiring present plans of the Institute. No one could doubt for a minute the sincerity and spirituality of Institute leaders when he told of their deep concern that the school might remain true to the Word of God, and His eternal purpose in Christ. Highlight of a short testimony period

was a word from "Mother" Russell, honorary member of the organization. Smiles were everywhere when she referred to the Institute by saying, "Oh, it's so good to be here! I love every brick in her walls!" "Mother" Russell has attended every Founder's Week Conference since its inaugural more than forty years ago.

In addition to the usual business reports, a constitution committee cited possible changes in policy in order to enlarge the influence of the Association. Copies of the proposed amendments may be secured through the alumni office, and voting on the proposals will take place next year.

By far one of the most lively of alumni rallies in recent years, it is hoped that it was only an indication of greater activity among Institute alumni scattered around the world.

Personnel Changes

H. C. Crowell announces the following personnel adjustments, as a result of the recent reorganization of the Institute:

Robert L. Constable, vice-president and administrator of Development.

Russell T. Hitt, manager of Public Relations Division.

Leonard A. Unkefer, manager of Personnel Division.

Carl J. Schumacher, manager of Operating Division.

Leroy E. Johnson, controller.

Edward A. Cording, director of Moody Press.

L. L. Kline, acting director of Accounting Department.

William M. Lessel, director of Service Department.

Philip R. Newell, director of Correspondence School.

L. Edward Mathews is now assistant to the dean of men, having been transferred from another department.

Earl C. Stemple, who has recently come to the Institute, is assistant to the dean of men.

MARRIAGES

John Roy Loggans '46, and Marion Lorraine Gordon '46, Dec. 27, at Port Huron, Mich.

Wallace S. Graves '46, and Shirley Annette Morrow '46, Dec. 21, at Freeport, Ill.

Walter Allan Wilson '46, and Maud Ethelyn Cummings '46, Dec. 21, at Endeavor, Wis.

WORKERS . . . WITH HIM

Hilda Mary Huppert '19, is doing special case work with the Salvation Army project in the St. Louis, Mo., Booth Memorial Hospital. Miss Huppert spends part of each week working with maladjusted men and women, family problems, and de-

CHICAGO AREA ALUMNI RALLY MONDAY, APRIL 14

Dinner—6:00 P.M. at the Institute

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Above is shown the student body and staff of the "Spiritual Training Seminary" (literal translation from the Chinese), in which *Grace Jepson '26*, is an instructor. Begun before the war, the school was forced to close, and this group constitutes its first enrollment since that time.



linquent young women. She is also active in the Third Baptist Church of St. Louis, teaching a class of business and professional women in the Sunday school.

D. Robert Goranson, Jr. '44, has been working with the Illinois Rural Bible Crusade for the past year. Traveling throughout Illinois, Bob writes encouraging letters of the Lord's work in the rural districts of the state.

Malcolm E. VanAntwerp '41, and *Mrs. VanAntwerp (Emily McClean '41)* have accepted a call to the Baptist Church at Albin, Wyo. For the past five years, they have been working with the Hiawatha Land Independent Baptist Missions, establishing two churches at Munising, Mich. Successor in the Munising work is *Howard Brower '43*.

Joe Weatherly '43, of Minneapolis, Minn., has recently been appointed associate director of the North Central Region of Youth for Christ International, covering Minnesota, Iowa, North and South Dakota, and western Wisconsin. In addition to training in the Institute, Mr. Weatherly attended both the University of Alabama and the University of Minnesota. He was pastor of the Community Baptist Church of Silver Lake, Wis., and also appeared in many mid-western Youth for Christ rallies.

Don Loney '43, is now field director of the Hi-Crusader Clubs organization. He recently spoke to 5,200 students from five Pittsburgh, Pa., high schools. During his visit to that city, Mr. Loney was permitted to place a gospel tract in the hands of every student, and was invited to return soon to the other twelve high schools of the city.

Earl M. Jensen '32, is now pastor of the Bethesda Church, Winnipeg, Can. The church is only two and one-half years old, and was formed under the guidance of Dr. P. W. Philpott, former pastor of Moody Memorial Church. Meeting in a former Evangelical church, the congregation has outgrown its present quarters, and plans to build a new church in the near future. Mr. Jensen reports that 30 per cent of the church income is designated to missions, and several of its young people are now in training for full-time Christian service.

Wilbur Sorley '45, received his bachelor's degree from Wheaton College last February.

Emil Elbe '41, and *Mrs. Elbe (Wilna*

[Continued on page 590, col. 2]

FROM OVER THERE—

Roy Hiron '43, and *Mrs. Hiron (Gertrude Hibma '43)*, are proprietors of the large Sudan Interior Mission bookshop at Gusau, Nigeria. In the last two months, 120 Bibles have been bought by the natives, along with many portions of the Word of God. Tracts are given to whoever will promise to read them, and Mr. Hiron reports many opportunities to contact those who purchase literature. *Isabelle Kennison '45*, has also arrived in Gusau, and will work with Mr. and Mrs. Hiron, thus enabling Mr. Hiron to do some trekking to nearby villages.

W. Cloyd Stewart '42, is working with the Amusgoes Indians near Ometepe, Mexico. Recently, a dozen fanatical women from a nearby village attacked Mr. Stewart and his co-workers, threatening to take severe measures on their lives unless they chose to leave peaceably. At last reports, Mr. Stewart was still in the area, with no further complications.

Robert McClain '45, and *Mrs. McClain (Margaret Nelson '45)*, left for the Netherlands West Indies in February, heading for work there under the Scandinavian Alliance Mission.

Florence L. Logan '21, has returned to Peiping, China, and writes of the unusual progress of the Chinese Christian Church during the war years. Instead of Christians compromising with the enemy during persecution and suffering, they have come through much stronger than before, and with a brand new idea for making Christ known to their fellow men. Copying the Old Testament story of the Levitical "cities of refuge," a group of Chinese Christians established a retreat to Fragrant Mountain, west of Peiping, and started what is now known as "The Court of Grace." This is the first of the central cities of refuge, and already two branches are about to be established in Singapore and Fukien. It is also the idea of these native Christians to make it a world-wide enterprise, involving cities around the world.

Roy Shaffer '21, and *Mrs. Shaffer (Ruth Thiers '20)*, returned to Masailand, Kenya

Colony, East Africa, on a cargo steamer laden with supplies for Greece and her starving millions. Stopping at Athens, Mr. and Mrs. Shaffer took advantage of the week lay-over, and visited several of the historic sights in the area, including Mars Hill, where Paul preached his memorable sermon. While on furlough, several new stations had been established, and native Christians accorded them a "royal" welcome—having given up hope of ever seeing the missionaries again.

Hermann Aschmann '37, is working with the Wycliffe Bible Translators among the Totonacs on the slopes of the mountains east of Mexico City. At the end of last year, the first edition of any portion of Scripture in the Totonac language was made available to the Indians when the Gospel of Mark was published.

Juanita E. Kluve '37, writes from Kana, Nigeria, that while results there have been few among the Moslem population in the area, those who do boldly confess Christ are withstanding great persecution from Moslem leaders. One native Christian, the only converted Moslem in his village, was stabbed while asleep one night, but recovered and is back witnessing once more. Miss Kluve states that there are other known believers there, but because of their fear of persecution and ostracism, they are not coming out with a clear-cut witness.

Former Moody students in the Zambesi Valley, S. Rhodesia, S. Africa, held a tea on New Year's Day, and as a feature of the afternoon took the current copy of *MOODY MONTHLY* and thumbed through it as they talked of "the good old days." The work there is bearing much fruit, they report, and they are thankful to God for souls and the many new advances made in the establishing of new mission stations in the area.

Eugene F. McMillan '44, and *Mrs. McMillan* have just arrived in Grenada, British West Indies, going out under Mid-Missions. While preparing for the field, Mr. and Mrs. McMillan served in

[Continued on page 590, col. 3]

Everyone seemed to be talking at once! But how could it be otherwise when former Moody students get together?



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WORKERS . . . WITH HIM

[Continued from page 589 col. 1]

Weir '42) recently accepted the call to head the work of the St. Louis Hebrew Mission. Up until that time, they had worked with the Hebrew Christian Society of Cleveland, active in radio work, and house-to-house visitation, as well as a Hebrew Christian church and bookstore.

Report has just come from the Nebraska Auxiliary of the Alumni Association that twenty-five former students attended their semiannual rally in the Temple Baptist Church of Lincoln, Neb. Clyde F. Stark '19, presided, and speakers included graduates J. C. Hoover '10, John Dick '38, A. E. Mygatt '05, H. Nell Malen '20, Merle LeFever '27, O. O. Wood '07, Clay Deaver '41, and Glenn A. Peterson '32. Melvin Jones '40, George Chenot '29, and Mrs. Chenot presented a varied program of instrumental and vocal music. The general theme was "Revival," and the rally closed with the singing of the Moody Fellowship Song. The spring rally is being planned for some time in May, at David City, Neb.

Sunday, Jan. 5, marked for the Hinson Memorial Baptist Church the completion of eleven consecutive years of broadcasting in the Portland, Ore., region. Albert G. Johnson '15, is pastor of the church, and led the anniversary service climaxed by his sermon entitled, "A God-Blessed Nation in a Doomed Civilization." The Sunday evening broadcast of the church is enjoying a high degree of popularity as indicated by its "Hooper Rating" of 5.4, which is unusually high for a religious broadcast.

Elizabeth Williams '26, is conducting a weekday church school and a teacher training class each week at the Jackson St. Baptist Church, Scranton, Pa. She was also a member of the steering committee for a recent revival campaign in the church, taking charge of the prayer meetings and devotional periods connected with the revival.

S. Bess Geibel '44, is now in New York City serving as secretary to Coulson Shepherd of the "Message to Israel" radio ministry. Located in the National Bible Institute of that city, the work carries on in the heart of the Jewish center.

Ethel Satterfield '30, is working with the fisher folk of Winnabow, N.C., conducting children's Bible classes and doing mission work through the Wayside Gospel Mission of that town. She is also planning a summer camp for children.

S. Katherine Harvey '46, has accepted a position as Christian education director in the West End Presbyterian Church, Hopewell, Va.

Marian A. Cummings '45, is now choir director at the First Baptist Church, Oakmont, Pa.

Glenn O'Neal '39, conducted an evangelistic campaign in the First Brethren Church of Waynesboro, Pa., in February, where Caleb Zimmerman '40, is pastor. Mr. O'Neal is at present the pastor of West Tenth St. Brethren Church, Ashland, Ohio.

Having served as a chaplain in the armed forces for the past five and a half years, Arthur P. Sengpiel '22 and

'23, has accepted a call to the First Baptist Church of Litchfield, Ill.

Frank Pickering '26, and Mrs. Pickering, are in St. Paul, Minn., preparing for their soon return to Bolivia, S.A. Mr. Pickering is doing deputation work at present, and hopes to obtain a "power wagon" for his work on the field.

FROM OVER THERE—

[Continued from page 589 col. 3]

pastoral work in western North Carolina for several years.

Anna V. Liechty '44 and '45 is now serving in the Belgian Congo. She is busy studying the language as well as teaching school each day.

Clara Barrett '43, is teaching the missionaries' children in Kenya Colony, East Africa, in a school under the Africa Inland Mission.

Adam John Martin '13, writes of work among the European immigrants now

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flooding Brazilian shores. On one train trip, Mr. Martin spoke with an Englishman, a pilot from Poland, a Swiss, and an Argentinian. He asks prayer for work among native-born Indians, and among immigrants.

BIRTHS

To Daniel Fannon '44, and Mrs. Fannon (Betty L. Davis '44), a son, Daniel Stephen, Jan. 22, at Beverly, Kan.

To Lee Lewis '34, and Mrs. Lewis (Virginia L. Farmer '42), a daughter, Virginia Lee, Nov. 30, at St. Joseph, Mo.

To Milton L. Dowden '40, and Mrs. Dowden, a daughter, Sue Ellen, Jan. 18, at Winona Lake, Ind.

To Russell W. Clark '36, and Mrs. Clark (Marion Ida Thom '36), a daughter, Marion Carmen, Jan. 18, at Whitewater, Wis.

To Gordon Johnson '41, and Mrs. Johnson (Alta-Fern Borden '41), a son, Gregg Allen, Jan. 3.

To Byron E. Dawson '46, and Mrs. Dawson (Marie Johnson '42), a daughter, Dawn Louise, Jan. 12, at Roscommon, Mich.

To Robert Goerlitz '46, and Mrs. Goerlitz '46, a son, Robert Wayne, Jan. 31, at Binghamton, N.Y.

To Robert C. Overfelt '37, and Mrs. Overfelt, a daughter, Rebecca Kaye, Jan. 23, at Terre Haute, Ind.

DEATHS

Gladys Ewalt '38, died Nov. 19, in her home at St. Louis, Mo., after a year's illness. Miss Ewalt was forced to leave her field of labor in Leopoldville, Belgian Congo, Africa, in November, 1945, and underwent several major operations in the intervening period.

Tennie Severtson '08, died at Galva, Kan., on Nov. 30. After attending the Institute, Miss Severtson was licensed as a deaconess of the Methodist Church in 1910. She remained active in this capacity until she retired in 1926, and made her home with relatives in the community.

Mrs. Michael Rocca (Mary Di Michele '17), died on Feb. 7, at Chicago, after an illness of one day. Up until a few months ago, she was superintendent of the primary department in the Elm-LaSalle Bible Church (formerly Moody Italian Mission), which position she held for some forty years.

Grace Victoria Culton '31, an employee in the Colportage Division of Moody Press, died Feb. 10, at Chicago. Miss Culton cared for much of the correspondence with Army and Navy chaplains who used colportage literature during the war years, and drew from it many stories of God's use of His Word.

Mrs. Thelma J. Britton '37, wife of Homer Britton '37, well-known evangelistic musician and pastor, died at her home in Chattanooga, Tenn., on Feb. 1. In addition to her husband, Mrs. Britton is survived by two small daughters. Mr. Britton is at present the field representative for Tennessee Temple College, doing full-time evangelistic work.

Robert R. Gyles '13, for ten years a regional representative of the Institute in the Chicago area, passed away Feb. 6, after a brief illness.

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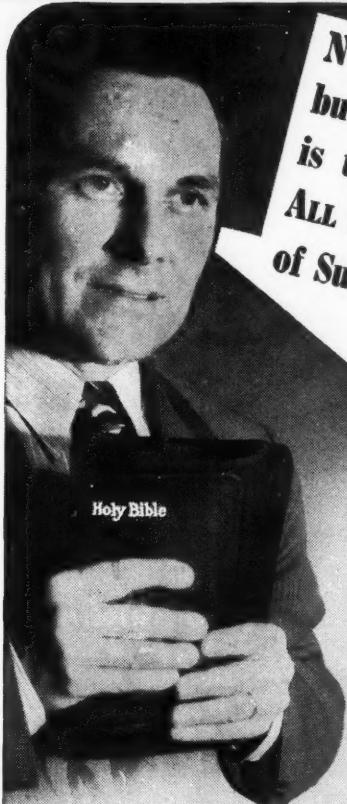
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Iniquity of Sodom

[Continued from page 544]

has been for greater and greater production of foodstuffs, the idea that fullness of bread is an iniquity seems at first glance arrant nonsense.

Many of our economists say flatly that in hunger and deprivation lie the greatest causes of war. Dividing the world into have and have-not nations, they assure us that the fair sharing of the world's resources would banish war by removing the necessity for it. The real cause of war, which is the unregenerate heart of humanity (James 4:1), is ignored or not realized. The modern creed is not, "Seek ye first the kingdom of God, and his righteousness; and all these [other] things shall be added unto you," but, "Supply all the material needs of everyone, and the kingdom will automatically have arrived."

As we view the bounty of God in nature, the lavish richness of the harvests of sea and land, we feel confident that fullness and plenty was the first plan of a loving God for His children. In a prophetic picture of the Kingdom Age we are told that so fruitful will be the reclaimed earth that "the plowman shall overtake the reaper" (Amos 9:13). Certainly there is no virtue in planned scarcity, and in itself no sin in plenty. What merits condemnation is the selfishness of those who, blest with plenty, take no thought for those in need.

In spite of all that has been sent in material aid from this continent to the hunger-stricken areas of the world, we in Canada and the United States are still relatively untouched by the want and disaster and agony which have engulfed so many. The measure of our Christian love and sacrifice is not what we have given, but what we still have left for ourselves in comparison with the rest of the world. Judged in that way, have we

sufficiently strengthened the hand of the poor and needy?

The condemnation of the rich fool in the parable of our Lord was not that his barns were overflowing (fullness of bread), but that he thought only of himself and his own desires. He was not rich toward God. It seems to be a characteristic of humanity to easily forget God in times of prosperity and plenty (cf. Deut. 8:10-14).

LOOK NOW AT THE AWFUL ABUNDANCE OF IDLENESS.

A popular fallacy of our day is that the world should be so organized as to give more leisure ("abundance of idleness") to everyone. Everywhere there is agitation for a shorter work week with higher pay. A wag remarked that this is only reasonable, since the more leisure a man has the more it costs to spend it. Point is lent to this quip by the queues of both men and women at government liquor stores, at theaters and other places of amusement, and the crowds in taverns, dance halls and cocktail bars.

Earnest sociologists, while approving the extra leisure for over-worked people, are sincerely concerned about the seeming inability of many to spend wisely the leisure they already enjoy. The ever-mounting statistics on drunkenness and crime give sad proof of the present truth of the old adage, "Satan finds some mischief still for idle hands to do."

The enforced idleness of thousands of workers in the various labor-management disputes in our age have added nothing to the permanent well-being of nations or individuals. We hear much talk now; days of the menace of the Russian system to our Western system of free enterprise. While many aspects of Russian

life would be abhorrent to us, they do seem to have a hard core of practical wisdom that could be profitably copied on this continent.

A recent report of Drew Middleton, Moscow reporter for the *New York Times*, gives a vivid story of labor conditions there. "The average Soviet citizen," says Middleton, "is not overly blessed with this world's goods. But he knows that the harder he works, the harder his fellows work, not only in his own factory but in the far-off Urals or in the Don Basin, the better his chances of a new home, a new suit of clothes, new furniture."

A Canadian paper, commenting on this, remarks, "What we do not find in Middleton's picture of Russia is the emphasis so familiar to us on the citizen's right to live and eat and have a home, the unending cries for shorter hours and easier work and softer conditions. . . . The fact is that no alternative has been found for hard work, not even in Russia. Canadian labor will do well to realize that. Not by not working will labor or anyone else reach Utopia."

No snap-judgment on the rights and wrongs of labor-capital issues is possible; but there is in the Scripture a simple two-part formula which covers all points. To employers the injunction is, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4:1). And the complementary part of the formula to labor is, "Servants, obey in all things your masters according to the flesh; not with eyeservice as menpleasers, but in singleness of heart, fearing God" (Col. 3:22).

We know of course that only regenerate hearts in both employers and employed would make such a formula acceptable. It has been well said that once the vertical relationship (between man and God) is adjusted, the horizontal adjustment (between man and man) quickly follows.

THERE IS ALSO HERE THE PRIVILEGE OF INTERCESSION.

The world picture is dark today as it was in Sodom before judgment descended. For Sodom there was a human intercessor—Abraham—who pleaded with God for the sparing of the city. Some have wondered if Sodom might have escaped destruction if Abraham had been more persistent, interceding for the city on the basis of five righteous within the city. It seems an idle speculation, except as an incentive to us to greater zeal in our present-day intercession. Such intercession is today the duty and privilege of all Christians.

We should also sound to the world the note of Bunyan's Christian to his neighbors, "You dwell in the City of Destruction; be content good neighbors, and go along with me." And since actions always speak louder than words, we should also show by our living that like Christian, we seek "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. 1:4), prepared there (Heb. 11:16), to be bestowed at the time appointed, on them that diligently seek it.



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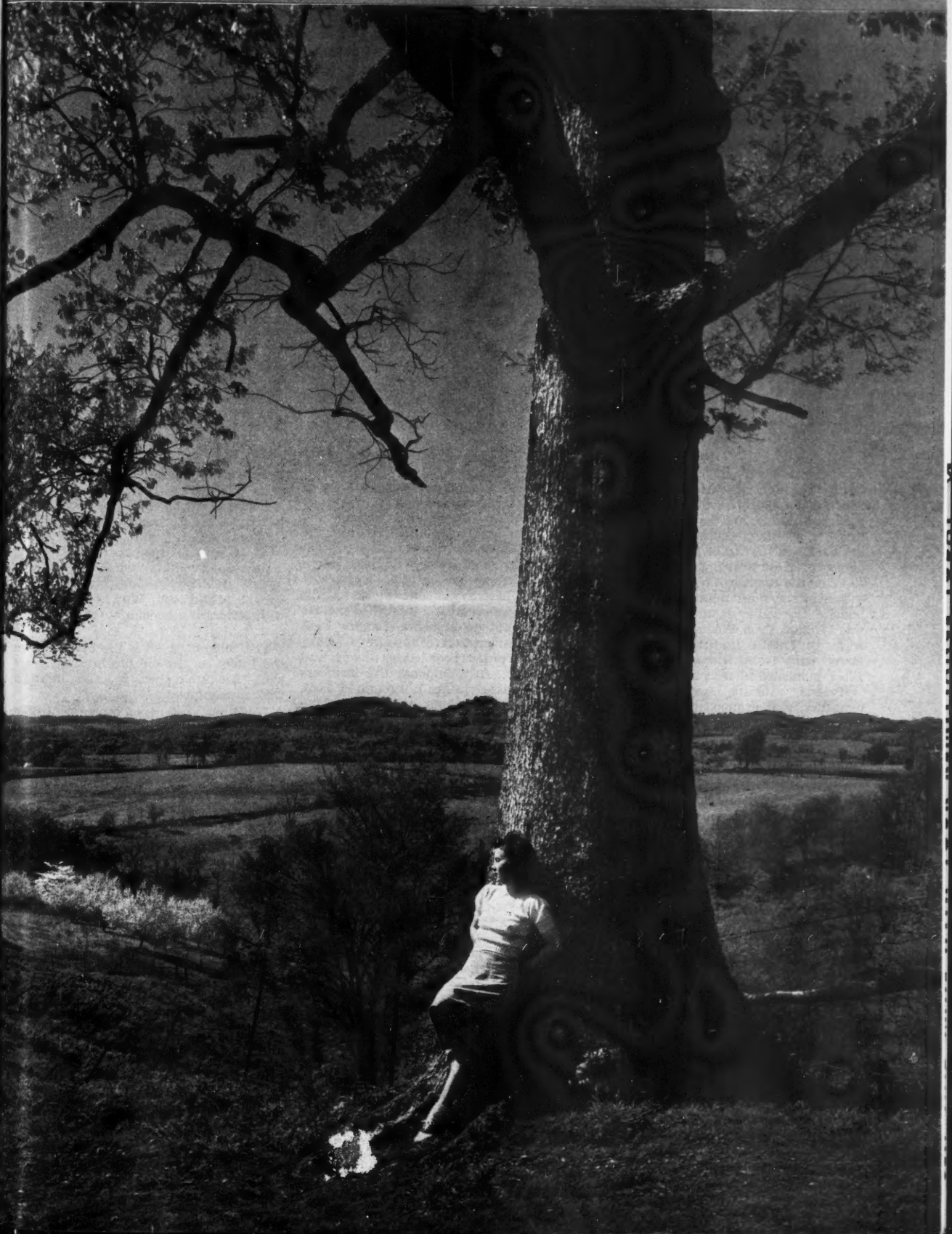
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Youth Supplement

S. MAXWELL CODER





Keystone photo

A fresh reminder of something which we are likely to forget

YOUNG people ought to study the Bible for themselves. A friend of mine who does not even profess to be a Christian believes this too, and he is not alone in this, for countless thousands of persons have realized that to be a truly educated person in these United States, one ought to know the English Bible.

One of the most notable men to emphasize the value of the English Bible was William Lyon Phelps, who was professor of English literature at Yale for many years. In his *Human Nature in the Bible*, published in 1922, he wrote:

"Priests, atheists, skeptics, devotees, agnostics, and evangelists are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen. It combines the noblest elevations of thought, aspiration, imagination, passion and religion with simplicity of diction.

"Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest religious aspiration along with a candid representation of all that is earthly, sensual and devilish.

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature

The Best Way to Study the Bible

by
Warren
Filkin

of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

Two professional men who attended Sunday school as children have approached me in the last few weeks asking for some book which would enable them to understand the Bible. I am per-

suaded that most of us need more actual reading of the Bible itself, than books which are written about it.

William R. Newell used to have big Bible classes throughout the country. He lectured on books of the Bible. Some of these lectures are to be found in a hard-to-get volume called *Old Testament Studies*. There was one phase of his teaching which greatly interested me. He insisted that his students read the book under consideration for themselves. They were to read a book consecutively and repeatedly. He would ask the members of the classes to read through a book from five to ten times, depending on the length of the book.

Dr. James M. Gray, for many years president of Moody Bible Institute, likewise was a persistent believer in the value of having students read the Bible for themselves. So far as I have been able to learn, he coined the well-known term for the book-method of Bible study. He called it *Bible Synthesis*. Classes in Bible Synthesis are still given a central place in the Institute curriculum.

Dr. Gray used to insist that his students spend two and one-half hours reading and rereading the assigned portions of the Word. If the lesson was on I John, the students were to read for two and one-half hours. If the lesson was in Jude, they were to read for two and one-half hours. Some of the students used to think this was a terrible burden, but the fact remains that through the years students who sat under Dr. Gray became lovers and students of the Word.

A little while back I was in a Youth for Christ meeting in Cedar Rapids, Iowa, in which a beautiful little girl about nine years old assisted me with one of my object lessons. I have a Bible with beauti-

ful red binding, which I used in my object lesson that night. The red binding caught her eye, and so I asked her how she liked my little red Bible. She said it was cute. Then I added facetiously, "I think a Bible ought to be red, don't you?" Of course, she agreed with me. I was a little surprised, however, at the close of the meeting when the little girl's father approached me and said, "Dr. Filkin, I want to make you a proposition. My little girl wants a pretty little red Bible just like yours. How much will you take for your Bible?"

I told him that my Bible was not for sale, although I did not blame his daughter for wanting a copy just like it. The red binding was pretty, but the print inside was the main thing, and this was done with a big, bold type-face.

All of this reminds me that many people blame the devil for making them go to sleep when they study the Bible. Just between you and me, I think the devil does make it hard for us to study the Bible at times, but I think that a lot of the trouble is our own fault. Many people have Bibles that will go into their vestpocket or their purse. They seem to vie with one another in getting the Bible with the smallest print.

Now the Bible that I was using that night had large print, and yet the volume itself was not too large. There were no references, no helps, no indexes—it was just the Bible text. Most people are surprised when they find out how much space these helps take up. I see students in my classes ruining their eyes on teenysweensy sized Bibles—and the print is like the size of the book. Why not get a Bible with letters big enough to be read with ease?

The Bible after all is the best book on the Bible. As the old brother said years ago, "The Bible sheds a lot of light on the commentaries."

The Bible student, of course, will need helps to Bible study, but the reading of the Bible, book by book at a single sitting, repeatedly, as was urged by both Dr. Gray and Dr. Newell, is the best aid to gaining a knowledge of the Word that anybody can suggest.

WHAT AM I?

"I speak every language and enter every corner of the earth.

"I bring information, inspiration and recreation to all who heed my words.

"I treat all persons alike, regardless of race, color, creed, or condition.

"I have power to stretch man's vision, to deepen his feeling, and to enrich his life.

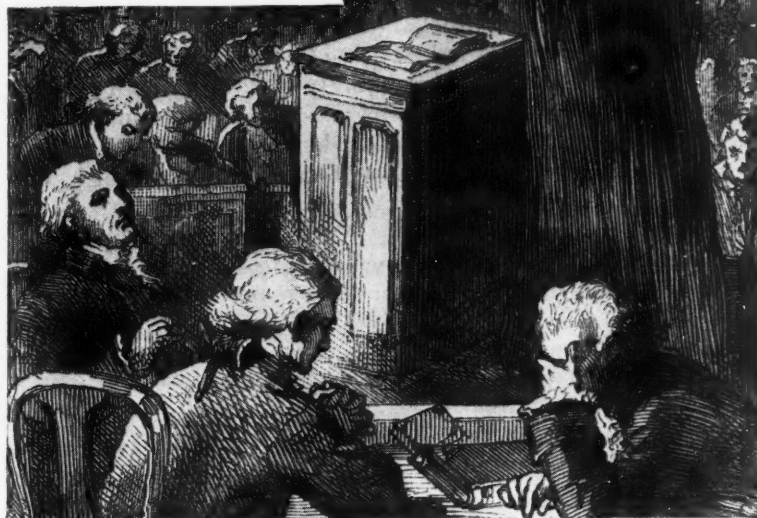
"I am a true friend, a wise counselor, and faithful guide.

"I am as silent as gravitation, pliant and powerful as the electric currents, and enduring as the everlasting hills.

"I am the Bread of Life with the message of salvation for every lost soul.

"I AM THE BIBLE."—*Christian Action*.

For the CONFIRMATION of the Faith by Wilbur M. Smith



Opening prayer of Continental Congress from an old wood cut.—Keystone.

The Faith of Our Fathers

WITHIN the last few days I have most fortunately come into the possession of the *Journals of the Continental Congress* in twelve quarto volumes, edited by Worthington Chauncey Ford, chief of the Division of Manuscripts of the Library of Congress, and published about forty years ago.

It was in the Continental Congress held in Philadelphia from 1774-1778 that the great foundation documents and principles of our government were hammered out. The Congress was attended by fifty-five delegates from every state of the early colonies, except Georgia, among whom were some of the outstanding men of that generation of distinguished characters.

I thought it might be interesting to some of my readers who perhaps have not seen the records of those epochal proceedings to have brought to their attention some of the statements which express so clearly the Christian convictions of that great body of men. Remember that the Continental Congress began meeting two years before the beginning of the Revolutionary War. It was here that the Declaration of Independence and the Constitution were both constructed.

On Saturday, February 17, 1774, an address of the delegates was made to His Excellency, Governor Gage of Massachusetts, in which they said in part: "We are resolved and do resolve, that it is an indispensable duty which we owe to God,

our country, ourselves and posterity, by all lawful ways and means in our power to maintain, defend, and preserve those civil and religious rights and liberties for which many of our fathers fought, bled and died, and to hand them down entire to future generations."

In October of the same year in a memorial to the inhabitants of the Atlantic colonies, the Congress said: "In every case of opposition by a people to their rulers, or of one state to another, duty to Almighty God, the Creator of all, requires that a true and impartial judgment be formed of the measures leading to such opposition; and of the causes by which it has been provoked, or can in any degree be justified."

On Wednesday, October 16, of the same year, in a remarkable address to the King of England, these assembled delegates declared: "Had our Creator been pleased to give us existence in a land of slavery, the sense of our condition might have been mitigated by ignorance and habit. But thanks be to His adorable goodness, we were born the heirs of freedom and ever enjoy our right under the auspices of your royal ancestry, whose family was seated on the British throne to rescue and secure a pious and gallant nation from the popery and despotism of a superstitious and inexorable tyrant."

On Monday, June 12, 1775, the committee appointed for preparing a resolution regarding a national fast brought in a report which, being read, was agreed to. The opening sentence of this reads as follows: "As the great Governor of the world, by His supreme and universal providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of His providential government; and it being, at all times, our indispensable duty devoutly to acknowledge His superintending providence, especially in times of impending danger and public calamity, to reverence and adore His immutable justice as well as to implore His merciful interposition for our deliverance."

[Continued on page 598]

SPIRITUAL ELECTRICITY

by C. Norman Bartlett

Strengthened with all power, according to the might of his glory, unto all patience and long-suffering, with joy.—Colossians 1:11

IF THE Colossian believers were to walk worthily of their Lord, they were to be empowered by Him continuously. And we too must receive power from God constantly, if we hope to measure up to our obligations as followers of Jesus Christ.

Electricity illumines cities and runs trains and turns the wheels of giant industries; it also lights rooms and toasts bread and sweeps floors and washes clothes.

In Christ is to be found power sufficient for the tiniest necessities of the individual Christian, as well as for the mightiest enterprises of the Church at large. None of us who profess the name of the Master can afford not to be empowered by Him day by day and moment by moment. The Church as an organization can wield power for Christ only in so far as we individually draw spiritual electricity from Him.



Chalk Illustration

by James F. Harrison

Part III

The importance of visibility and simplicity in the presentation of illustrated messages

IN CHALK illustration we must be careful, among other things, to strive for visibility and simplicity. We fail if our observers are unable to see properly the important detail. We succeed if we eliminate all unnecessary detail, and draw the object or objects as large as possible.

Figures 1 and 2, as presented on this page, illustrate this fact. The subject of each is "Peter's Denial." Figure 1 obviously contains much more detail than figure 2 and, therefore, is not nearly as conducive to visibility and simplicity. Although figure 1 may be the more complete illustration in the eyes of some, for our purpose it is by no means as practicable as figure 2.

The sketches which appear in these articles have been submitted by students in classes in chalk illustration, and are not necessarily original with them.

The comparative abundance of detail in the first illustration makes for competition. That is, the relatively unimportant detail seeks to outdo the important detail in attracting and holding the attention of the observer.

For instance, the observer may be wondering as to just what kind of vine has been drawn, and may also be comparing the size of the stairs with those usually seen today, rather than being occupied with Peter himself, especially the position of his head and the expression on his face. The second illustration contains no conflicting detail. Everything contributes directly to the subject. The expression on the face is clearly seen, and the tears speak volumes as they seek to tell us of Peter's denial, for Peter wept bitterly.

Furthermore, the time element is a most important factor and must by no means be overlooked. Figure 1 contains the kind of treatment that belongs to a fairly large painting, and, therefore, would take too long to reproduce when presenting a message. Figure 2 represents the kind of treatment that will easily facilitate reproduction when bringing a message. We could use this illustration when speaking for five minutes, or even less.

Let us say that we have been invited to

present an illustrated message, and have chosen the subject of "Peter's Denial." At least one-half hour is to be put at our disposal. Shall we say that in this instance our choice for reproduction should be figure 1? I believe not. If this were our choice, the audience would soon lose interest because of the length of time required to complete the illustration.

It would be better for us to use several illustrations directly related to the subject, and similar in treatment to figure 2. When finished drawing one illustration, all we have to do is to turn the paper over the board on which it hangs and begin a new one. The following illustrations, in outline only, could be used: the high priest's palace in silhouette, the high priest (head only), a scribe or an elder (head only), the fire, the first damsel (head only), the other maid (head only), one of the crowd (head only), the cock, and Peter himself, as shown in figure 2. We should refrain, I think, from trying to draw a likeness of the Lord Jesus Christ.

Let us not forget our objective: visibility and simplicity.

YOUTH AND THE LORD'S DAY

Living as we do in an age when the Lord's Day has largely lost its meaning, we need to remember some of the principles by which our parents governed their actions on that day.

(1) Let us do everything "as to the Lord, and not unto men" (Col. 3:23). It is the Lord's Day, not our day. It is not becoming for a Christian to spend it as the world does, merely in seeking pleasure.

(2) We must consider those whom the Bible calls weaker brothers (Rom. 14:21). Our example may cause someone, to whom Sunday has always been a holy day, to depart from what he believes to be right in God's sight. At the least, carelessness on our part will mean the loss of our testimony.

(3) Let us remember that the world watches us, as it did our Lord (Luke 14:1). If we are heedless of the effect of our actions on the unbelievers around us, we may actually keep them from going to hear the gospel; we shall be unable to witness to them effectively.

(4) Our own spiritual well-being requires that we go apart from the sounds and sights of the world in which we live, to meet with others of like precious faith in the worship of God. We suffer a very real personal loss when we forsake the assembling of ourselves together, as the manner of some is (Heb. 10:25).

(5) Malachi 3:15 suggests that we shall receive reward from the Lord some day, if we go to church on Sunday because we fear Him and want to speak together about Him. God's book of remembrance contains a record of those who remember Him thus on the earth.

(6) The Saviour who approved necessary work on the Sabbath (Luke 14:5), understands perfectly when His people must work on His day to feed and clothe themselves or their loved ones. Such work can be done as unto Him; this is a matter between the individual and his Lord (Rom. 14:5).

YOUTH IN THE NEWS

A writer in *The Witness* directs attention to "the danger attending the over-segregation of youth in Christian work." The modern practice of separating the population into age groups, in the view of this writer, tends to fence off young people from those who should be exerting control over them.

"Youth movements, particularly in Germany . . . encouraged a spirit of revolt against all control by those outside youth movement boundaries . . . By all means give youth the specialized and separate education proper to its special needs; but at the same time see to it that the education given fits youth to take its place in the general family and does not inductate the separatist age-class spirit. . . .

"The ideal society is that in which age and youth, adolescence and maturity dwell in fellowship together, each willingly contributing its quota, whether of energy or experience, to the common weal. The Christian Church presents this ideal. It is a fellowship of children, young men and fathers. The word of final wisdom on the subject is given by the Spirit through the pen of Peter: 'Likewise ye younger, be subject unto the elder. Yea, all of you, gird yourselves with humility to serve one another' (I Pet. 5:5)."

A federal grand jury, deliberating in Chicago recently, came to the conclusion that drinking scenes in the movies were a contributing factor to the problem of juvenile delinquency, and addressed a letter to Eric A. Johnston, president of the Motion Picture Producers and Distributors of America, strongly urging that such episodes should be eliminated for the sake of the good citizenship of American youth.

"A survey of American colleges and universities has brought unanimous reports that war veterans are excelling nonveterans in scholarship," said Raymond Walters, president of the University of Cincinnati, at the thirty-third annual meeting of the Association of American Colleges held in Boston.

President Walters said a typical report was that of Ohio State: "Veterans are doing significantly better work than non-veterans." Princeton University reported veterans to be harder working and more conscientious.

Lutheran Sunday school pupils are being given free "comic books," eight-page picture booklets printed in the usual four-color comic cartoon format, designed to stimulate interest in the Lutheran World Action campaign for the relief and rehabilitation of Europe and Asia.

The booklet tells the story of millions of people in war-ravaged countries who are suffering from want of the bare necessities of life, and suggests ways by which youngsters of America may do their "bit" to relieve suffering abroad.

Fourteen young women supported by the New England Fellowship of Evangelicals are giving Bible and moral in-

struction to more than 10,000 children who attend schools in that area. Traveling on regular schedule from one tiny community to another, each teacher

holds an average of forty classes every two weeks.

It is estimated that at least 85 per cent of the children who attend have no opportunity to attend any church or Sunday school.

There are now seven ministerial training schools in Argentina.

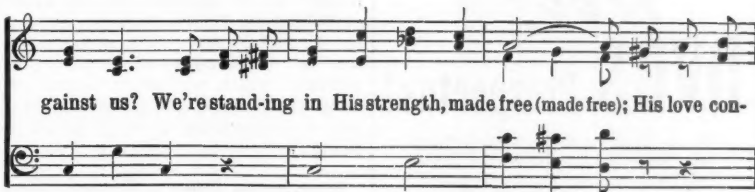
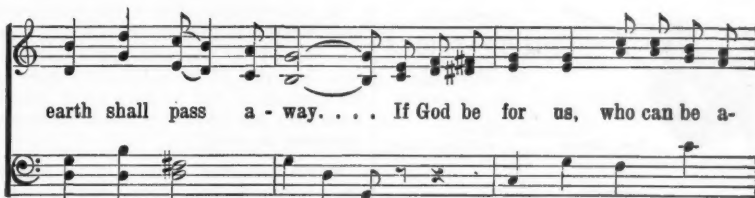
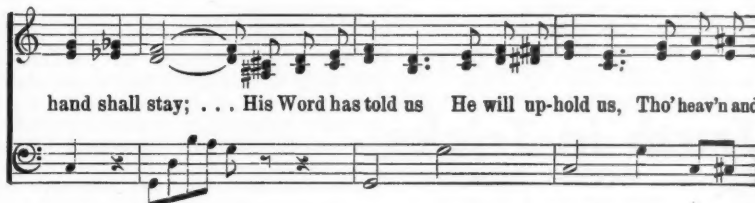
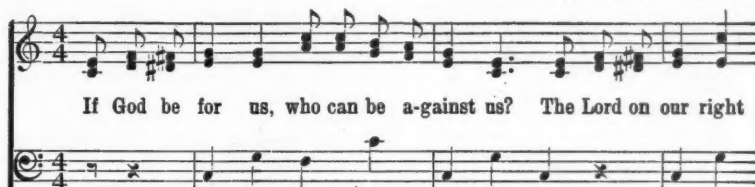
A great many of the young culprits brought to the Cook County Jail, in Chi-

During a week of ministry at Canadian Keswick last summer, I met Miss LaVon Doherty, one of the counselors at the girls' camp in connection with that conference. Recognizing her as being a fine musician, and learning that she had composed some chorus melodies, I asked her to play them for us. The chorus, "If God Be for Us," which appears in this issue, is one of Miss Doherty's compositions. Another will appear in the August issue. You will agree that this young woman has a real gift, which she has given wholly to the Lord for His service and glory.—Wendell P. Loveless.

If God Be for Us

L. D.

LA VON DOHERTY



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cago, have never heard of the Ten Commandments, according to Warden Frank G. Sain, who makes it a point to find out how much new arrivals at that institution know about the Bible. However, he reports that scarcely a week passes that he does not receive word from one of the hundreds of young people who have done time there, telling him how much a knowledge of the Bible, gained while serving sentence, has meant.

Twenty-four young people belonging to the Vermont Avenue Presbyterian Church of Los Angeles are now attending college or professional school in preparation for full-time Christian service.

Ten thousand verses of Scripture have been committed to memory by children attending the Plaza, N.D., grammar school which has a total enrollment of ten.

A Religious News Service dispatch from Moscow contained the following: "The Communist Party must be 'patient' with church-going members, but must not cease to 'proclaim itself against religion.' The Young Bolshevik, organ of the Central Committee of the Young Communist League, declared here in answer to a local group which asked how it should deal with churchgoers in its ranks.

"The magazine chided the group for having prohibited members from going to church, and said that instead 'it should have patiently explained the harmfulness of religious superstition and helped them develop a scientific outlook.'"

Two thousand senior high school pupils from all over England met in London recently to hear speeches on world affairs given by cabinet ministers, trade union leaders, scientists, historians, and economists. Speakers were subjected to long sessions of questioning, and group discussions followed. The meetings were reported as having been very successful.

His sight restored after a lifetime of blindness, William McDonald, 22, of Austin, Tex., has entered the Concordia Collegiate Institute, Bronxville, N. Y., to begin his study for the ministry so that he may be of help to those "not only physically blind, but spiritually blind as well."

World Alliance News Letter reports that proposals have been made for the establishment of a world university to be housed in the buildings of the League of Nations in Geneva and sponsored by the United Nations. The proposal calls for a "University of International Studies," which will grant degrees and make scholarships and fellowships available to outstanding students of all nations.

In recounting before a Chicago audience the resistance of members of his congregation after his arrest, Pastor Martin Niemöller, of Berlin, told how laymen carried on special services of intercession morning and evening during the eight years of his imprisonment. On some occasions, he said, no man being present, and no housewife quite brave enough to ascend the lectern (it is not customary for women to do so), a young person of high school age present would read the lesson, give a short exhortation, and call those assembled to prayer.

For the Confirmation of the Faith

[Continued from page 595]

With war upon the colonies, they recognized their own feebleness as far as armed forces were concerned, as compared with the mighty military equipment of Great Britain, and on Saturday, March 16, 1776, a resolution for appointing a fast was agreed to. I think that the entire resolution is so remarkable in its ascription of praise to God that it deserves copying here in its entirety:

"In times of impending calamity and distress, when the liberties of America are imminently endangered by the secret machinations and open assaults of an insidious and vindictive administration, it becomes the indispensable duty of these hitherto free and happy colonies, with true penitence of heart, and the most reverent devotion, publicly to acknowledge the over-ruling providence of God; to confess and deplore our offenses against Him; and to supplicate His interposition for averting the threatened danger, and prospering our strenuous efforts in the cause of freedom, virtue, and posterity.

"The Congress, therefore, considering the warlike preparations of the British ministry to subvert our invaluable rights and privileges, and to reduce us by fire and sword, by the savages of the wilderness, and our own domestics, to the most abject and ignominious bondage; desirous, at the same time, to have people of all ranks and degrees duly impressed with a solemn sense of God's superintending providence, and of their duty, devoutly to rely, in all of their lawful enterprises, on His aid and direction, do earnestly recommend, that Friday, the seventeenth day of May next, be observed by the said colonies as a day of humiliation, fasting, and prayer; that we may, with united hearts, confess and bewail our manifold sins and transgressions, and, by a sincere repentance and amendment of life, appease His righteous displeasure, and, through the merits and mediation of Jesus Christ, obtain His pardon and forgiveness; humbly imploring His assistance to frustrate the cruel purposes of our unnatural enemies; and by inclining their hearts to justice and benevolence, prevent the further effusion of kindred blood.

"But if, continuing deaf to the voice of reason and humanity, and inflexibly bent on desolation and war, they constrain us to repel their hostile invasions by open resistance, that it may please the Lord of hosts, the God of armies, to animate our officers and soldiers with invincible fortitude, to guard and protect them in the day of battle, and to crown the continental arms, by sea and land, with victory and success: earnestly beseeching Him to bless our civil rulers, and the representatives of the people, in their several assemblies and conventions; to preserve and strengthen their union, to inspire them with an ardent, disinterested love of their country; to give wisdom and stability to their counsels; and direct them to the most efficacious measures for establishing the rights of America on the most honorable and permanent basis—that He would be graciously pleased to

Moody Monthly

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bless all His people in these colonies with health and plenty, and grant that a spirit of incorruptible patriotism, and of pure undefiled religion may universally prevail; and this continent be speedily restored to the blessings of peace and liberty, and enabled to transmit them inviolate to the latest posterity. And it is recommended to Christians of all denominations, to assemble for public worship, and abstain from servile labor on the said day."

I would like to take up the matter of the original proposals for the Great Seal of the United States another time—the subject itself being interesting and little known to this generation. So let me close with a famous, often-referred to decision of the Continental Congress as of September 11, 1777, which reads as follows:

"The committee appointed to consider the memorial of the Rev. Dr. Allison and others, report, 'That they have conferred fully with the printers, etc., in this city, and are of opinion that the proper types for printing the Bible are not to be had in this country, and that the paper cannot be procured, but with such difficulties and subject to such casualties, as render any dependence on it altogether improper: that to import types for the purpose of setting up an entire edition of the Bible, and to strike off thirty thousand copies, with paper, binding, etc., will cost £10,272 10s, which must be advanced by Congress, to be reimbursed by the sale of the books:

"That, your committee are of opinion, considerable difficulties will attend the procuring the types and paper; that, afterward, the risk of importing them will considerably enhance the cost, and that the calculations are subject to such uncertainty in the present state of affairs, that Congress cannot much rely on them: that the use of the Bible is so universal, and its importance so great, that your committee refer the above to the consideration of Congress, and if Congress shall not think it expedient to order the importation of types and paper, your committee recommend that Congress will order the Committee of Commerce to import twenty thousand Bibles from Holland, Scotland, or elsewhere, into the different ports of the States in the Union':

"Whereupon, the Congress was moved, to order the Committee of Commerce to import twenty thousand copies of the Bible."

THE WORD OF GOD WRITTEN

The New Testament uses the term "The Word of God" with the written revelation in mind. What is important to recognize is that the Scriptures themselves represent the Scriptures as not merely containing here and there the record of revelations—"words of God" (*toroth*)—given by God, but as themselves, in all their extent, a revelation, an authoritative body of gracious instructions from God; or, since they alone, of all the revelations which God may have given, are extant—rather as the revelation, the only Word of God accessible to men, in all their parts "law," that is, authoritative instruction from God.—Benjamin Warfield, in *The Witness*



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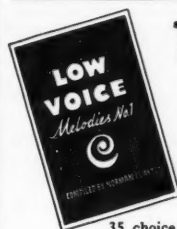
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Mr. Howard, now a member of the staff of the Public Relations Division of Moody Bible Institute, is well known for his previous work in the Young Life Movement.

Keep Your Balance

by Wally Howard

stand Him. If we could, He'd be no bigger than our minds. When He reveals Himself and His ways to us, which is what He has done in the Bible, the thing is so big that He can't show it to us all at once. He has to show us one side at a time.

That explains why people squabble about predestination and free will. They are two sides to something so tremendous that our minds can't completely harmonize them. One fellow sees one side and forgets the other, the second man sees the other side, and so they disagree. But we have ample evidence in the Bible that they form no contradiction to God. They're a paradox, so the person who has the rule straight in his mind believes them both to be true and keeps a wholesome balance.

This same paradoxical principle runs through the whole realm of Christian truth. To see how fundamental it is let's briefly examine six big categories of truth.

The nature of God. The Bible reveals that there is only one God, but that He exists in three persons, the Father, the Son, and the Holy Spirit. Only Christianity is built on such a unique concept. Yet everything else in the Christian faith depends upon this being true. There cannot be two Gods. But there must be more than one person, because God is love and long before He created anyone else love must have existed in the Godhead between the three Persons. Only a trune God can be a God of love.

The person of Christ. Jesus Christ was God and man. He was not an in-between person, half God and half man. Nor was He God half of the time, and man half of the time. As you read about Him in the Gospels you face a remarkable Person who combined the nature of God and the nature of man in a delicate and mysterious balance.

He had to be God-man, too, in order to be a Saviour. Only God, who is sinless, could be a suitable sin offering. Only a true man could take the place of other men and die for their sin. So Christ Himself is a paradox, but many men seeing just one side of Him have failed to see the other, and have lost their balance.

The character of the Bible. The Bible too is paradoxical. It is the work of men, forty of them, each writing in his own peculiar style and for his own particular reasons. But at the same time God saw to it that those men wrote everything He wanted us to know, and guarded them from error. Sixty-six man-made books become one God-inspired Book. This paradox explains why Christians can believe in verbal inspiration, which means that every word in the original writings bears the authority of God, and yet every word was not just dictated over men's shoulders mechanically.

The worth of man. Here is a paradox lots of men have stumbled over. No religion belittles man as does Christianity. It makes him an unworthy, utterly depraved sinner who deserves eternal hell. At the same time only Christianity truly exalts man as the center of God's created universe and the object of His infinite and eternal love. Both things are true, and the Christian who keeps his balance will neither grovel in the dust nor get a big head.

The means of salvation. First, think of the cross of Calvary where Christ did the work that makes salvation possible. The cross is a paradox. It is man's greatest crime and God's greatest triumph. It demonstrates man's sin at its worst; it reveals God's love at its best. But it also reveals God's anger: anger against sin, but love for the sinner. Down through the centuries men have gotten hold of one phase or the other and have missed the full truth of what God accomplished in the death of His Son.

Second, think of the manner in which God gives His salvation. We have already mentioned the two words which represent the two sides of this truth: predestination and free will. The truth is that God plans everything from the beginning. There are no accidents. But His plan includes the freedom of men to think as they care to, and to choose as they will. We get the whole picture only as we hold both to be true without pretending fully to understand the ways of God's working.

The manner of Christian living. The biggest paradox about the Christian life is that it all depends on us, yet we are unable to live it apart from God. The apostle Paul put it pretty bluntly when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." We are fully responsible, yet completely dependent. We are given minds with which to think, but we're not to lean on our own understanding. We have wills with which to act, but our first act is to make them His, so that we can say, "Not my will but Thine."

You'll find your New Testament full of paradoxes as you study it—"He that loseth his life for my sake shall find it"; "When I am weak, then am I strong"; "As sorrowful, yet alway rejoicing"; uncompromising toward sin, yet "all things to all men"—seeming contradictions like these, which hold two eternal truths in perfect balance, paradoxes that bring the life of God into the lives of men.

Christianity is paradoxical because it is supernatural. And the things of God are so big and so wonderful that we can't get them within the focus of our eyes all at once. Every phase of truth has its other side; we must remember to keep both sides in balance.

★
WANT a rule that will save you a lot of bewilderment?

If you're like most young people, there have been times when you were confused by the extent to which people can disagree on the Christian view of things. You've heard older folks arguing about predestination and free will, perhaps. The subject sounds to you like a very fundamental one on which all Christians ought to see alike, and yet Christians seem to be divided into two distinct camps.

You listen and decide that if people can't agree on things so basic to Christianity, well, then, all Christian truths must be deep and difficult and bewildering . . . and you excuse yourself from thinking about them. Perhaps some day in the far distant future you'll try to find out if a person actually *can* know what he should believe, but not right now. And you begin to grow up in the same fog that many Christian grown-ups are in. Many of them are off balance; they've gone to an extreme on some part of Christian truth and gotten it all out of proportion. But it wouldn't have happened if they'd kept this simple rule in their minds.

The rule is this: *truth is paradoxical*. A paradox is a statement that is seemingly contradictory, but true. And the Christian faith is full of paradoxes, truths which seem to contradict each other. Yet when you study them thoroughly, you find them both to be true. The reason why they are paradoxical is that they are truths about God, who is infinite and eternal, and they're being thought about by human beings, who are finite and mortal.

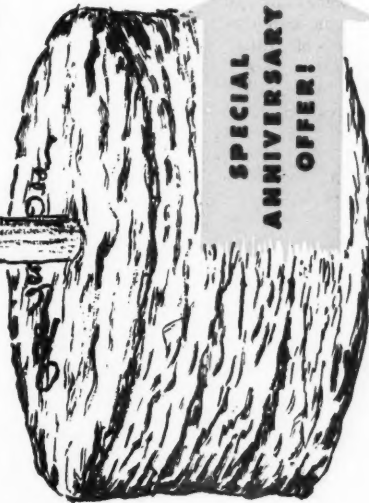
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